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HISTORY

OF THE

PRESBYTERY OF ARGYLE

OF THE

UNITED PRESBYTERIAN CHURCH

OF

NORTH AMERICA,

AND ITS

ASSOCIATE AND ASSOCIATE REFORMED PREDECESSORS.

PUBLISHED BY THE PRESBYTERY.

HARRISBURG, PA.:
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PREFACE.

THE philosophy and attractive elegance of popular history will not be found in the following work. Its design is simply to gather up and record, in the briefest form, the facts of the past, before the knowledge of some of these things shall have perished; for the sources of such knowledge are becoming fewer every year. It will serve its purpose if it will help to keep fresh the memory of the worthy dead, and to save the coming historian of our Church from some of the labor and worry of original investigation.

It has been compiled mainly from the manuscript minutes of the several Presbyteries as contained in ten volumes. Some of these old records were kept in a very peculiar way, for they frequently merely refer to events and transactions without giving the facts themselves, so that they only notify the investigator of their existence and put him upon their track. There are also great gaps in some of these minutes. These partially revealed facts have been clearly made out and the gaps filled up from Synodic records, biographical collections, as Sprague's Annals and the Manual of the Reformed Church, old magazines, personal recollections, and by picking up an item here and another there as the result of an extensive correspondence. For valuable assistance rendered, thanks are due to many, but especially to the brethren of the Presbytery, to Dr. FORSYTH, of West Point, Dr. COOPER, of Allegheny, Rev. J. T. BROWNLEE, of West Middleton, Pa., Rev. JAMES PRICE, of New York, and Judge GIBSON, of Salem.

JAMES B SCOULLER.

NEWVILLE, PA., June 16, 1880.



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History of the Presbytery of Argyle.

CHAPTER I.

Associate, 1765-1782.

TO facilitate military movements against Canada the British Government, in 1709, built three forts in what is now Washington county, New York. One was located about a mile south of Galesville, another was at Fort Edward, and the third was near Fort Ann. Settlers soon clustered around and within the protection of these works, but when the War of the Spanish Succession was terminated, and peace re-established between England and France, these garrisons were abandoned, and the white inhabitants, being thus left unprotected, were gradually and almost entirely driven away by marauding Indians; so that, with the exception of some Dutch families in Easton, the permanent settlement of the county did not in reality begin before the year 1760.

During the years 1738–40, Captain Laughlin Campbell brought from Argyleshire in Scotland, two ship loads of emigrants who had the promise of a grant of land from the Government, as a kindly acknowledgement to the Duke of Argyle for his military services. In this they were disappointed, and they scattered and for a time lived as best they could. In 1763, the six surviving children of Captain Campbell, together with four other persons, succeeded in securing a patent for ten thousand acres of land, which covered the northern part of the present town of Greenwich; and on the 21st of May, 1764, another patent for forty-seven thousand four hundred and fifty acres, lying immediately to the north and covering the present town

of Argyle, was granted to Duncan Reid, Neal Shaw, Alexander McNaughton and Neal Gillespie as trustees, for the benefit of the emigrants which had previously come from Argyleshire and others who proposed to come. After securing a large farm for church purposes, this grant was laid out in one hundred and forty-one lots and conveyed to eighty-three families which generally took possession during the following year.

On the 21st of July, 1761, a patent was granted to a company in Connecticut for thirty-one thousand five hundred acres, situated in the present towns of Cambridge and Jackson, upon the condition that thirty farms should be put under tillage within three years. To secure this grant thirty families from Colraine, in Connecticut, were induced to settle here by the gift of a hundred acres to each, from the proprietors. It is almost certain that these settlers, and some others who about the same time located on smaller patents in White Creek, were natives of Ireland who had been only for a short time in New England.

In 1761, James Turner and Joshua Conkey, from Peltham, Massachusetts, settled in Salem and were joined the next year by Hamilton McCollister. This led to the formation of a company which, in 1764, received a patent for twenty-five thousand acres of land. One-half of this was owned by a company of Massachusetts settlers, and the other half by two government officials. This latter half was purchased in 1765, by the Rev. Thomas Clark, M. D., for the benefit of his Irish congregation which had immigrated with him the previous year. This grant was divided into three hundred and eight lots, three of which were set apart for the minister and the schoolmaster. Dr. Clark's parishioners were to receive their land free for five years, and after that to pay a perpetual yearly rent of one shilling per acre. The New Englanders and the Irish Seceders did not occupy different sections of the patent, but were intermixed, often on alternate farms.

Hebron was partly settled by Scotch Highlanders of the Seventy-Seventh Regiment of Foot, to whom farms were granted for their services in the French war.

Putnam was feebly settled before the Revolution by privates

from the New York provincial regiments. All these different settlements received some accessions before the war of Independence, and immediately after that they grew with great rapidity, and mainly with those of kindred nationality and religious faith. The remainder of the county was first settled principally by Dutch, and by immigrants from Connecticut and Rhode Island, who contributed very little to the membership of the Associate or Associate Reformed Churches.

The Sacramental Test act of 1704, prevented all Presbyterians from holding office in Ireland. The repudiation of Presbyterial ordination in 1661, by the Ecclesiastical Courts, vitiated all official acts by Presbyterian ministers, and brought great distress and confusion into non-Episcopal families in the matter of legitimacy and inheritance. The immemorial custom of administering an oath in Ireland was by "kissing the book," this all Seceders refused to do, and because they would not swear except with the uplifted hand, they were never allowed to serve upon juries or to appear in court as witnesses. Frequently, and especially in the years between 1750 and 1760, there were bad harvests which brought actual famine into some parts of Ireland. All these things put together made it very desirable for Presbyterians and especially for Seceders to leave this over-crowded island, and to seek a home where there would be fewer annoyances and greater liberty and agricultural resources. Just at this time the American Colonies were opening up with great promise, and land and immigrant agents were quite numerous who did not allow the new country to suffer for want of advertisement and praise. The result was a great emigration of Irish Presbyterians and Irish Seceders during the latter half of the last century, with a little mingling of Scottish families, and with this wave came the Associate and the Reformed Churches, the antecedents of the present United Presbyterian Church.

Scotch and Irish immigrants of Secession sympathies as early as 1736, petitioned the Associate Presbytery of Scotland for a missionary, and as they became more numerous they became more importunate in their requests. Finally in the summer of 1753, the Antiburgher Synod of Scotland sent out Alexander

Gellatly and Andrew Arnot, who upon landing went immediately to the eastern slope of the Susquehanna in Pennsylvania, and in November of the same year organized the Associate Presbytery of Pennsylvania. After organizing a number of congregations, Mr. Gellatly settled at Octoraro and Oxford; Mr. Arnot returned home in the summer of 1754 after his place had been supplied by James Proudfit, who traveled for four years among the young churches, and then settled at Pequea. In 1758, Matthew Henderson came and settled at Oxford, Pennsylvania and Pencader, Delaware. In 1761, Mr. Gellatly died, and John Mason and two probationers, Robert Annan and John Smart, arrived, Mr. Mason settled in New York city over a congregation which had sent for him, Mr. Annan settled at Marsh Creek, Pennsylvania, and Mr. Smart, (grandfather of the late Dr. John G. Smart,) returned to Scotland. In 1763 William Marshall, probationer, came and during the following year accepted a call to Deep Run and Neshaminy, in Bucks county.

In the summer of 1764, the Rev. Thomas Clark, M. D., accompanied by a large part of his congregation at Ballibay in Ireland, landed, and settled temporarily at Stillwater, twenty-four miles north of Albany, New York, and subsequently moved up to Salem. Dr. Clark and his people were connected with the Burgher Synod of Scotland, but not wishing to continue a division which could have no grounds or significancy in this country, he applied at once to the Associate Presbytery of Pennsylvania which was subordinate to the General Associate or Antiburgher Synod of Scotland. After considerable delay and negotiations as to terms, he was admitted on the second of September, 1765. These terms spread over nine specifications, but virtually amounted to the simple agreement, that as both Synods held to the same Testimony, they would forget past disagreements and work together in peace and harmony; that "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." During the years '65 and '66, Dr. Clark got all the families of his charge comfortably located in Salem, then known as New Perth, and he continued as their pastor, for there was no new organization or selection of pastor. The church—pastor, ruling elders and members—was simply taken up as a unit in

the fatherland and placed here in its new home, where it quickly took root, and ever since has borne fruit to the delight and honor of the ascended Jesus.

Dr. Clark was a man of great zeal and activity, and did not confine his labors exclusively to his own congregation, but sought out and soon found scattered settlers, in the surrounding neighborhood, of kindred faith. To these he brought the same gospel which they had known beyond the sea, and they received him gladly, and he continued to visit them from time to time as long as he remained in Salem. These missionary labors covered much of the territory now embraced in the towns of Cambridge, White Creek, Jackson, Greenwich, Argyle, Hebron and Hartford, and were largely instrumental in laying the foundation of the nine United Presbyterian congregations which now cluster around the mother church of Salem.

The first settlers of the original town of Cambridge were largely Irish, and evidently of divers ecclesiastical associations. Those that came in first from Connecticut in 1761–3 had most probably been reared in connection with the Synod of Ulster, having left Ireland before the Secession had taken root there; but it is pretty certain that those who settled immediately after these were principally Burghers, with a little admixture of Covenanters, and the subsequent additions from both Ireland and Scotland contained a good proportion of Antiburghers. The first minister that visited these immigrants, according to present historical discoveries, was the Rev. John Cuthbertson, the great Covenanter missionary, who for many years traveled from Western Pennsylvania to New Hampshire, seeking out and ministering to those of kindred faith. In his Diary he mentions a visit to Orange county, New York, in 1759, where he spent the month of September in missionary labor along the Walkill. In 1764 he repeated his visit to this neighborhood, and then continued on to Albany, and finally to Cambridge, where he lodged with Ephraim Cowan, and on Sabbath, the 19th of August, preached and baptized Edward, son of William Selfridge, and Martha, daughter of Oliver Selfridge. Phineas Whiteside, a Covenanter Ruling Elder of Pequea, Pennsylvania, accompanied him in this tour. In 1766, these two again

visited Cambridge, and Mr. Whiteside purchased a large tract of land and remained there permanently, and many of his descendants are still residing there. In 1769, Mr. Cuthbertson made another and most probably his last visit to Cambridge, where on the 22d of October, he ordained William Selfridge and John McClung as ruling elders. Because there were now three ruling elders of the Covenanter Church in Cambridge, we must not conclude that there was a regularly organized Covenanter congregation there, for these people had brought with them the "Society system," which prevailed among the Sons of the Covenant in Scotland, at the beginning of the last century. Nearly every cluster of Covenanters contained one or more ruling elders, and all these clusters were confederated into one general community. Conventions of delegates from all these little societies were held from time to time, in some central location to attend to the general interests of the whole community. The jurisdiction of the elders was partly local and partly general. A communion was held once or twice every year in some convenient and accessible place for the benefit of all those who could attend from the different societies. The first communion observed in this country and indeed outside of the British Isles, by Covenanters, was on the 23d of August, 1752, at Stony Ridge, in Cumberland county, Pennsylvania, and although there was but a handful of people in that "Society," yet more than two hundred and fifty persons communed. The probabilities, therefore, are that there was not at this time a regular and formal congregational organization among the Covenanters of Cambridge, and perhaps at no subsequent time.

But the larger portion of the early settlers were Burgher Seceders, as the following extract from McKerrow's History of the Secession Church plainly shows: "In the month of September, 1765, an application was received from some of the inhabitants of New Cambridge, in the county of Albany, and Province of New York, representing in strong terms their destitute condition with regard to the gospel, and craving that the Synod (Burgher) would send them without delay, a minister to break among them the bread of life, at the same time prom-

ising to give the person who should be sent a suitable maintenance.

"The Synod having taken this petition into consideration, as well as the application formerly made from Philadelphia, resolved to send both an ordained minister and a preacher, but delayed making the appointment till the month of November, when they were again to meet for the dispatch of business.

"On the 12th of November the Synod appointed Mr. Telfair to go on a mission to America early in the spring, and agreed to send with him Mr. Samuel Kinloch, probationer. They were to remain in America till April, 1767, unless the Synod should see fit to recall or extend their appointments. They were to preach not only in Philadelphia and New Cambridge, but in any other places where they might find an opening.

"In May, 1767, the Synod received letters from the congregations in Philadelphia and New Cambridge, expressing their warmest thanks for the benefit they had received from the ministrations of Messrs. Telfair and Kinloch, and beseeching that the Synod would either permit these brethren to continue among them, or, should they be removed, that others might be speedily sent to supply their place."

In the early summer of 1766, Messrs. Telfair and Kinloch arrived and the former took charge of the Burgher congregation in Shippen street, Philadelphia, while the latter made New Cambridge, (now Cambridge) his headquarters. Thus they remained supplying these two congregations, and attending to considerable outside missionary work, until the year of their appointment had expired; then they concluded to remain permanently in this country, and made application to the Associate (Antiburgher) Presbytery of Pennsylvania for admission to membership, and on the 9th of June, 1767, they were received at a meeting in Pequea, Pennsylvania, upon substantially the same terms as those upon which Dr. Clark had been admitted previously. Two years after this, Mr. Kinloch changed his mind and returned to Scotland, and became and remained for many years the pastor of the Burgher congregation of Paisley. Mr. Telfair remained till 1768 and returned to Scotland and resumed his charge at the Bridge of Tieth, but in 1771 he came back and

remained as an independent Burgher, supplying the Shippen street congregation in Philadelphia till August 12, 1780, when he united with the Reformed (Covenanter) Presbytery, and with that Presbytery came into the union of 1782, which formed the Associate Reformed Church, and continued in Shippen street till 1788, and died in Philadelphia in 1789.

No records have yet been discovered to show that a congregation had been regularly and canonically organized during this Burgher administration. The probabilities are that such was not the case, for Mr. Kinloch was only a licentiate, and soon after he left the country, Dr. Clark, of Salem, on the 19th of April, 1769, ordained and installed a number of ruling elders in the Cambridge church. It would be safe to regard this as the date of the formal organization of this congregation.

Many, perhaps a majority, of the Associate congregations formed in this country previous to 1782, contained a mixture of Burghers and Antiburghers with a predominance of the latter generally. The religious sympathies and the necessities of their present surroundings led them to bury their Old Country feud which could have no place or reason for existence in their new home. The terms upon which Messrs. Clark, Telfair and Kinloch were received by the Presbytery of Pennsylvania show how anxious the ministers and the Presbytery were to prevent any revival of the Burgher controversy in this country, and to secure a single and united American Church. Only three distinctively Burgher congregations were ever gathered in this country: those of Salem, Shippen street, Philadelphia, and Cambridge; the others were organized under Antiburgher auspices, although the most of them contained a Burgher element in their membership. It is a fact worthy of notice in passing that of these two wings of the Secession, the Burghers were uniformly the more tolerant in spirit, and less denominational and partisan in administration. Account for it as we may, yet history shows that in all the unions consummated by these parties in both Scotland and Ireland, the Burghers were always ready first, and that every delay was the result of Antiburgher hesitancy.

All the ministers of the American Associate Church, down to the union of 1782, were born and educated in Scotland, while three-fourths or even more of the membership of the Church were natives of Ireland. It is true that their ancestors were nearly all from Scotland, and belonged generally to that later migration which began about 1680, because of the persecutions of that period, and continued for thirty or forty years. They sympathized with the strictest part of the Scotch Kirk, and were never disposed to hold much communion with those of less rigid views, and naturally fell in with the Secession movement. There was an older migration from Scotland and England to Ireland, which commenced under the first of the Stuarts, when the Scottish Church was greatly depressed and partially demoralized by royal tyranny. These were organized into the Synod of Ulster, and easily affiliated with the Independents of England, and formed a type of Presbyterianism less rigid in dogma and more liberal in government than that of Scotland. They were sorely tried by persecution; first by the Irish Romanists until Cromwell interposed in their behalf; and after the Restoration by the New Irish Prelacy, led by Jeremy Taylor, who advocated toleration in his writings but failed to exhibit it in his practice. The great Presbyterian Church of this country sprang largely from this Irish Ulster element, and never lost the peculiar features of its progenitor. Dr. Joel Parker says of it: "The Presbyterianism was that of the Church of Ireland, and was more flexible in its character than that of the Scottish Kirk. It more easily coalesced with the Congregationalism of the English Puritans." The Synod of Philadelphia, as early as 1724, contained quite a number of Scottish ministers, and they, to use the language of Dr. Miller, "were desirous to carry into effect the system of which they had been accustomed in all its extent and strictness." The Adopting Act of 1729 quieted down for a season the collisions thus produced, but it was only for a season, for in 1741 the Great Schism took place, and the Synod of New York was organized in antagonism to the Synod of Philadelphia. This schism was healed externally in 1758 by the union of the two Synods, but in 1801 "A Plan of Union" was entered into

with the Congregational Association of Connecticut which soon bore its appropriate fruits, and "oldside" and "newside," "Scotch party" and "Puritan party" became familiar terms and the "Old School" and the "New School" General Assemblies were organized in 1838. These two bodies recently united and constitute the present great American Presbyterian Church.

The early settlers that came into the south-eastern part of Washington county from New England, generally formed congregations in connection with the American Presbyterian Church. These two classes of Presbyterians—Scottish and American—have thus lived side by side for a hundred years. They possess enough in common to indicate that they were of the same parentage, and yet there are differences sufficient to show that they have long been subject to a different training and culture. Habits of religious thought and feeling are to a large degree hereditary, and show themselves in the posterity of colonists, when all else that is peculiar has disappeared. A good man will cherish his religious faith and worship as his dearest possession, they lie nearest to his heart, and he will necessarily and instinctively instill them with conscientious and loving diligence into the minds and hearts of his children, that they may be made the possessors of joys and riches beyond anything that temporal possessions can impart. Posterity, unless subjected to peculiarly strong counteracting influences, will exhibit the religious as well as the physical features of a long-buried ancestry. Saving grace is never hereditary, but the means of grace, and the forms of worship, and a mental and moral bias in their favor are handed down from parent to child, and remain for ages as family heirlooms.

The congregations of Salem and Cambridge remained for several years under the care of the Associate Presbytery of Pennsylvania, and Robert Annan of Orange county was Dr. Clark's nearest fellow presbyter. This Presbytery soon found it expedient to divide, and the Presbytery of New York was organized May 20, 1776, in the city of New York, as an independent co-ordinate court, subject, like the mother Presbytery, to the Antiburgher Synod of Edinburgh. Its territory embraced New York and New England. Its ministerial members were

John Mason, Robert Annan and Thomas Clark, pastors, and William Logan and Andrew Patton, unsettled, and probably as yet licentiates. Its fully organized congregations consisted of one in New York city, two in Orange county, two in Washington county and probably one or two in New England. This Presbytery was from its very incipiency strongly in favor of a union with the Reformed Presbytery so as to make but one distinctively Scottish Presbyterian body in this country, and it to be entirely independent of all foreign connections, as the country had just declared itself politically independent. Terms for such a union were unanimously adopted by Presbytery at its meeting in Salem in the spring of 1780. The Reformed Presbytery unanimously adopted similar terms about the 1st of December, 1781, at a meeting at Donegal, Pennsylvania; and June 13, 1782, a majority of the Presbytery of Pennsylvania did the same at Pequea, Pennsylvania. All these Presbyteries met in convention in the house of William Richards, in Philadelphia, on the 30th of October, 1782, to make arrangements for the immediate consummation of the union; and on the following day the Synod of the Associate Reformed Church was regularly organized, with John Mason as its moderator.

CHAPTER II.

Associate Reformed, 1782-1862.

AT the first meeting of the Associate Reformed Synod, October 31, 1782, the following members were present: Of the *Associate Presbytery of Pennsylvania*, James Proudfit, John Rodgers, John Smith, and William Logan, ministers; Joseph Miller and Thomas Douglass, ruling elders. Of the *Associate Presbytery of New York*, John Mason, D. D., and Robert Annan, ministers; William McKinley, ruling elder. Of the *Reformed Presbytery*, John Cuthbertson, Matthew Lind, and Alexander Dobbin, ministers; James Bell, John Cochran, and Dr. Robert Patterson, ruling elders. The most important item of business transacted at this meeting was the consideration and unanimous approval of the eight articles agreed upon by the Convention of October 30, 1782. These articles were published under the unsuitable title of "The Constitution of the Associate Reformed Church," and were long popularly known as the "Little Constitution." They were fiercely attacked in both this country and in Scotland, but since the heat and smoke of battle have passed away it is something of an astonishment to see, with what correctness and kind christian spirit, our fathers were able, amid the strifes and controversies of a hundred years ago, to formulate their belief in matters of faith and practice.

One of the earliest acts of this meeting of Synod was to make a new arrangement of its Presbyteries. The Church was divided into three Presbyteries, and styled *The First*, *The Second* and *The Third*. *The Third Presbytery* was made to consist of John Mason, Robert Annan, David Annan and Thomas Clark, and the congregations in New York and the Eastern States. The Synod at its meeting in May, 1786, made a change in the names and territories of the Presbyteries, so that all west of the Susquehanna River constituted the *Presbytery of Pennsylvania;* all eastern Pennsylvania and the State of New

York, the *Presbytery of New York;* and New England the *Presbytery of Londonderry.*

Dr. Clark remained in Salem until the spring of 1782, when he resigned and made a visit to that portion of his congregation which came in with him from Ireland, but separated from him and the major portion at New York, and went South and settled near Abbeville, South Carolina. Here he remained for about a year, and then returned to the North, and was made moderator of the Synod which met in Philadelphia in October, 1783, and then made Albany, New York, his headquarters and spent most of his time in missionary work. During the summer of 1786, he again visited the South and settled down permanently in a pastorate, and was largely instrumental in bringing much of the Scottish and Irish Dissenting population of that section of the country into the Associate Reformed Church, which resulted in the organization, February 24, 1790, of the Associate Reformed Presbytery of the Carolinas and Georgia, at Cedar Springs, South Carolina.

The church in Salem took immediate measures for the procuring of another pastor which issued in calling and securing the services, in October, 1783, of the Rev. James Proudfit, who had been for twenty-five years pastor in Pequea, Pennsylvania. His installation was long delayed. About this time, just after Great Britain had recognized the independence of our country, population began to pour into Washington county with great rapidity, and mostly from Scotland and Ireland, and all the Associate Reformed congregations and missionary stations greatly profited thereby.

The little "Society" of Covenanters in Cambridge, composed of the Whitesides, the Selfridges, the McClungs, the Cowans, the Clarks, &c., were always friendly towards the union movement, and when the union was consummated in 1782, they coalesced with the Associate congregation of the same town. This with other accessions from the Old Country made the congregation quite strong, perhaps as numerous as it has ever been, for the call which they gave in 1786 to Mr. Snodgrass was signed by a hundred and seventy-four male members. After three successful efforts to procure a pastor, John Dunlap,

lately licensed by the Presbytery of New York, was ordained and installed June 22, 1791, as the first pastor of Cambridge.

The missionary field within the bounds of Presbytery was very inviting and a large number of congregations could have been organized if there had been an adequate supply of ministers. The few settlers who had gone into Delaware county previous to the Revolution very generally abandoned their homes during the war, because of the depredations committed by the Indians. But when peace returned the most of these fugitives came back, and were soon followed by others from New England and from Scotland. The Scotch pretty generally applied to the Associate Reformed Church in 1790 for word and ordinance, and a large congregation was formally organized in December, 1792, which was scattered among the hills of the towns of Harpersfield, Kortright, and Stamford. There was but one organization, and there was but one Session for the whole, although there were at first three and afterwards two places for preaching This unity continued until the 25th of September, 1805, when at their request, the Presbytery separated Kortright and Stamford, and divided the members of Session between the two places, assigning to the former Elders James Rose, Hugh Sloan, Armstrong McMorris, Thomas McClaughrey and Alexander Lisle, jr., and to the latter Alexander Lisle, sr., Robert Wool, Hugh Rose, James McFarland, Adam Kidsie, John Grant and Alexander McKee.

The missionary work which Dr. Clark commenced and James Proudfit and John Dunlap laboriously continued in Argyle and Hebron in Washington county, resulted in the organization, in the autumn of 1792, of a strong congregation in each of these places. They were associated as a united charge and the Rev. George Mairs, late pastor of the Burgher congregation at Cootehill in Ireland, was, on the 13th of November, 1793, installed over them as pastor.

Quite a number of Scotch and Irish families settled both before and after the Revolutionary War, among the Dutch and Germans in that region of country which lies to the northwest of the city of Schenectady, and in which the four counties of Fulton, Saratoga, Montgomery and Schenectady now

corner. They early applied to the Associate Reformed Church for a supply of preaching, and were formed in 1792 into four congregations, viz: Galway, Charlton, Corry's Bush (Princetown) and Ramson's Bush (Florida.) All four were united into one charge and gave a call to the Rev. James Mairs, immediately after the arrival of the two brothers from Ireland. He accepted and was installed as pastor on the 19th of February, 1794. This arrangement did not last long, for the work was altogether too laborious for the minister and not satisfactory in its results to the people. In answer to a mutual petition, Presbytery, May 6th, 1795, divided the charge, and released Mr. Mairs from all pastoral relation to Princetown and Florida, and appointed his whole time to Galway and Charlton. It may be mentioned here for sake of the connection, that Princetown in a few years disappeared from the roll of Presbytery, having affiliated elsewhere; and that Florida continued for a number of years as a vacancy, receiving occasional supplies, but like all congregations so situated grew less through starvation and was finally absorbed by stronger and healthier surroundings.

At a meeting of Presbytery held in Cambridge, November 13th, 1792, "The Moderator (James Proudfit) reported that he had been informed that T. C. Smith of Little Britain, with Messrs. R. Annan and John Smith of the Presbytery of Pennsylvania had taken Mr. John M. Mason, student of divinity, on trial, and had licensed him, and put him under the care of this Presbytery." This licensure was not an act of Presbytery, but simply of a Council of Ministers. Mr. Mason was ordained and installed by the Presbytery in New York, April 17, 1793, on a salary of a thousand dollars.

In the autumn of 1793, the Session of J. M. Mason's church in New York city resolved to lay aside the observance of fast days and thanksgiving days in connection with the Sacrament of the Supper. Against this action a remonstrance from some members of the congregation was laid before Presbytery at its meeting in Galway, February 19, 1794. After considerable discussion, the matter was postponed until the next meeting which took place in New York, May 14, 1794. The Rev. G.

Mairs, who could not attend this meeting, sent a letter disapproving of the action of the New York Session. A paper from Galway and Charlton congregation, and another from members of Mr. Mason's congregation were received in opposition to the omitting of "the days." After considerable controversy and various motions, it was finally resolved, "that after mature deliberation and consideration of the various views which are entertained by numbers of their serious people relative to the observances which have generally accompanied the celebration of the Lord's Supper, earnestly recommend mutual forbearance and affection, and leave to the different Sessions to act in this matter as they conceive the will of the Lord to be revealed in his Word, and explained by the Directory and the act of Synod."

Mr. J. Mairs protested against this and appealed to Synod.

Messrs. Mairs and Mason were appointed a committee to prepare a recommendation of mutual forbearance to the different congregations, and reported the following, which was unanimously adopted:

"The Presbytery anxious to promote the peace and prosperity of the church committed to their care, warmly recommend to the several Sessions and congregations the exercise of mutual candor and forbearance in things doubtful, and particularly recommend this christian spirit with regard to any difference of opinion that may now divide them, that all things may be done to edifying, and that brotherly love may continue.'

PRESBYTERY OF WASHINGTON.

The Associate Reformed Synod at its meeting at Marsh Creek, Pennsylvania, June 1, 1794, passed an act to divide the Presbytery of New York, in which it was provided that James Proudfit, George Mairs, John Dunlap and James Mairs should constitute a new Presbytery to be called the Presbytery of Washington, and that the dividing line should be fixed by mutual agreement between the two Presbyteries. It was subsequently settled that a line running due east and west through Esopus on the Hudson river should constitute the dividing line

and that all the territory south of this line should be under the supervision of New York, and all north under the care of the Presbytery of Washington.

In accordance with this act the Presbytery of Washington was formerly organized in Hebron on the 14th of July, 1794. Present, James Proudfit, George Mairs, John Dunlap and James Mairs, ministers; John Rowan, of Salem, Samuel Crossett, of Hebron, and George Barber, of Cambridge, ruling elders. Mr. Proudfit, as senior minister constituted the Presbytery with prayer, after which John Dunlap was chosen as Stated Clerk, and James Mairs as Moderator.

On the 2d of September the Presbytery had a called meeting to consider the application for membership of the Rev. William McAuley, late pastor of the Burgher congregation of Tulliallan in Ireland and nephew of the Rev. Messrs. Mairs. He was not only gladly received, but Presbytery spent some time in special thanksgiving to God for the acquisition. Mr. McAuley soon received a call from the united congregation of Harpersfield, Kortright and New Stamford in Delaware county. This call he accepted and was installed in the pastorate on the 25th of June, 1795, and so remained for fifteen years, and then continued with the Kortright branch until his death, March 24, 1851.

On the 7th of October, 1794, Alexander Proudfit, son of the Rev. James Proudfit, was licensed as a probationer for the ministry, and, on the 13th of the following May, was ordained and installed as the colleague and successor of his father in Salem. This was the first collegiate pastorate in the Associate Reformed Church, and with it was introduced a new and very questionable custom, that of the congregation being represented in Presbytery, and in Synod, by two ruling elders, because there were two pastors. Such a custom could be based upon no other ground than that the elder was not the representative of the congregation, but merely a lieutenant or assistant or part of the retinue of the pastor. And yet this and the Argyle and the Kortright collegiate pastorates down to the year 1851, were thus represented in both Presbytery and Synod.

Presbytery in these early days was very liberal in its supply of services upon all special occasions. It was the uniform cus-

tom at installations to have a sermon, then the installation exercises, and after that a second sermon, and all without any intermission. And in no part of the service was the minister in the habit of making brevity a special study. It was thus because the people liked to have it so. They were sometimes destitute of religious privileges and frequently vacant and disappointed, and had generally a keen appetite for their spiritual provisions, and were willing to wait patiently, for they enjoyed it. In matters of this kind the pulpit is very apt to reflect the wishes of the pews.

Each of the churches in Argyle and in Hebron felt able and willing to have all of the time of a pastor, so they petitioned Presbytery, December, 16, 1794, to be disjoined, and to leave it with their pastor to decide with which congregation he will remain. Presbytery granted the petition, and Mr. Mairs chose the Argyle church, and there he remained till the 11th of October, 1841, when he died.

It was the custom for Sessions eighty or a hundred years ago to refer nearly all their cases of discipline to Presbytery, where they were issued as by a court of original jurisdiction. The Session merely formulated the charges and collected the testimony. Much of the time of Presbytery was taken up with such business, and as a general rule the work was faithfully and conscientiously done. The punishment imposed would be deemed at the present time as being often excessive. The following record in the year 1794 is a fair specimen of what they did: "After dealing solemnly with the person's conscience, she was rebuked and referred back to the Session, which is enjoined to labor to bring her into a deeper sense of her sin, to rebuke her in the face of the congregation, and to absolve her when found expedient." It is perhaps true that Presbytery as a rule preserved a just and fair relation between crimes and penalties, for as a general thing the crimes which came before it for adjudication where those of the grosser kind, such as characterized new settlements and a rude mode of life, where no great progress had been made in the refinements of social culture. In measuring out the degree of punishment, the state of society should be considered, for what would be a lequate under some circum-

stances would be insufficient under others. One thing, however, can be said to the credit of our fathers, they indulged in no sickly sentimentality, or mawkish sympathy with transgressors.

The Presbytery exercised very commendable vigilance in watching over the condition and progress of its congregations and over the general morality of the community. In doing this frequent presbyterial visitations were made to the different churches, and these were not mere matters of form, for they were decidedly inquisitorial and faithful in their operations, commending the good and censuring the evil. Presbyterial fasts were often enjoined and observed with great strictness; the Legislature was memorialized for additional laws for the better sanctification of the Sabbath. Everything that could be thought of was done for the advancement of religion and public morality.

These things were not peculiar to the Associate Reformed Presbytery of Washington, for when the Associate Presbytery of Cambridge was organized it entered at once upon a similar course of procedure, showing that this kind of culture sprung from the particular character of the religion which both Presbyteries were alike equally anxious to promote. Indeed it was impossible for any one outside of their communion to distinguish in the slightest degree between the members and actions of these bodies. It was only by the aid of certain shibboleths known to themselves that they were able to keep separate and distinct.

On the 20th of September, 1797, James Gray, probationer, was received from the Associate Presbytery of Armagh, (Burgher,) Ireland. On the 11th of the following October, he received and accepted a call from the congregation in Hebron, and was there ordained and installed May 16, 1798. This relation was dissolved, October, 26, 1803, in consequence of Mr. Gray's acceptance of a call to the Spruce street congregation in Philadelphia.

Between 1790 and 1800, quite a number of communities lately settled and yet destitute of religious privileges, applied to this Presbytery for a supply of preaching. Many of these

fields were good and promised success, but the Presbytery had not the ministerial force with which to cultivate them properly, although each pastor gave at least the one-eighth of his time to such missionary work. A number of these received occasional supply for ten years, but never organized, and were eventually absorbed by other denominations which became fixed and strong in their neighborhood. These places were mostly in Albany and Saratoga counties and westward, such as Stillwater, New Scotland, Onis Kethau, Warrentown, Schenectady, Manlius, Cayuga, Homer, &c. There was another class of mission stations, which regularly organized and clung for a long time to the Presbytery, and after all were compelled to affiliate, from the same causes, with other organizations, as Milton, Scipio and Aurelius, in all of which ruling elders were ordained in 1799 by Mr. Dunlap.

This was indeed the planting time of the Presbytery, when a number of permanent churches were founded. Mr. Cuthbertson visited Albany in the summer of 1764, and wherever he tarried he preached, whether it was week day or Sabbath. Dr. Clark, after he left Salem, made Albany to a certain degree his headquarters during 1784 and '5, and he never suffered his light to be put under a bushel, so that we may infer that the gospel was preached by this Presbytery in Albany at an early day. Still there is no record upon the minutes of the Presbytery to show that this city, the capitol of the State, was recognized as a mission station or received a supply of preaching before May 2, 1797. On the second Sabbath of January, 1800, a church was regularly organized here, when ruling elders were ordained and installed by the Rev. James Mairs. On the 2d of May, 1797, Lansingburg asked and obtained a supply of preaching, and the Rev. George Mairs, in the third week of July 1799, organized a church, ordained elders and dispensed the Lord's Supper. May 6, 1795, Whitehall asked for preaching and was afterwards regularly supplied, although an organization did not take place for many years. In 1799 Delhi asked for supply, which was granted and a church was organized in the winter of 1807–8. In 1802 Caledonia made the same request, and a church was organized there in 1810. About the

same time application was made by some who had emigrated from York county, Pennsylvania, and settled in Seneca, Ontario county, and a church was organized there in 1807. During the years 1801 and 2, a considerable number of families from Salem, Hebron and Argyle settled in the town of Lisbon in St. Lawrence county, and at a public meeting, November 15, 1802, resolved to place themselves under the care of their old Presbytery. On the 9th of February, 1803, Mr. Forrest was appointed to supply them in March and April, and Mr. George Mairs during September. On the 23d of June 1803, they procured a legal incorporation as a religious society, although they were not ecclesiastically organized till April 18, 1805, when six elders were ordained who had been elected the previous November. This was the first church of any kind organized in the county. Several places in Upper Canada as early as 1800 asked for supply of preaching, and in 1803 churches were organized in Stamford, Bertie, and two or three other places in the same section of country. Broadalbin and Galway were largely settled by Scotch who came there, some before and others soon after the Revolutionary War. They were organized into two societies, one in Broadalbin, the other in West Galway, between 1785 and 1790, and were under the care of the Presbytery of Albany of the Presbyterian Church. They were united in one charge and at the close of the last century were ministered to by an Irish licentiate. At this time the Society of West Galway, under the influence of a non-Scottish element, introduced Watt's Psalms and Hymns as the matter of their praise, to which they added a choir. The result was a rupture with the other branch of the charge, and Broadalbin in conjunction with some families in Amsterdam similarly situated, applied, July 2, 1800, to be taken under the care of the Associate Reformed Presbytery of Washington, which was promptly done. June 22, 1803, the Scotch Presbyterian congregation of St. Philip's Street in Montreal, Canada, was received under the care of the Presbytery. The reasons for this movement are nowhere stated.

While the demands upon the Presbytery were thus multiplying, its resources were also increasing. Robert Proudfit of

York county, Pennsylvania, was received November 12, 1800, as a student of theology, to pursue his studies under the supervision of his cousin, Alexander Proudfit He was licensed April 20, 1802. John Gosman of New York was similarly received on the 9th of April, 1802, and was licensed September 25 1804. Thomas McAuley, brother of Rev. William, was received April 9, 1802, as a literary student, and sent to Union College at the expense of Presbytery, and on the 17th of May, 1804, was received as a student of theology; having become a tutor in Union College, he gave up the study of theology in 1806. William McMurray of Salem was received as a student of theology May 17, 1804, and after studying under Dr. Mason was licensed June 20, 1809. Ebenezer K. Maxwell of Galway was received as a student of theology May 7, 1805, went to the Seminary in New York, and was licensed by the Presbytery of Saratoga. James M. Matthews of Salem was received as a student of theology in 1803 or '4, but was transferred to the Presbytery of New York for licensure. Thomas White was also received as a student of theology March 2, 1808, and was licensed on the same day with Mr. McMurray.

Albany, in May, 1800, gave a call to the Rev. Alexander Proudfit, which, for prudential reasons, the Presbytery refused to sustain and present.

On the 23d of February, 1802, the Rev. Andrew Wilson, late of Crieve, Ireland, was received. The following week he received a call from the united congregations of Albany and Lansingburg, which he accepted, and on the 20th of April was installed therein. April 19, 1804, Lansingburg was disjoined from Albany, and Mr. Wilson gave all his time to the latter, where he remained till the 8th of September 1807, when he resigned and returned to Ireland.

Stamford and its connections in Canada gave a call in the autumn of 1803 to Robert Proudfit, which he declined. Soon after this he received a call from Broadalbin, which was accepted, and he was ordained and installed April 18, 1804.

On the 1st of July 1803, the Rev. Robert Easton was received from the Presbytery of New York, and in the following spring he received a call from the St. Philip's Street congrega-

tion in Montreal, Canada. This call he accepted, and immediately took charge of the church, although no time was appointed for his installation.

Robert Sheriff was, October 29, 1802, received as a student of theology, and after studying under its care, and delivering the usual trial discourses, it was resolved, February 29, 1804, "That as Mr. Sheriff has been formerly licensed by another Presbytery, and has given general satisfaction, the Presbytery now recognize him as a licentiate under their care, and as such give him appointments to preach the gospel." He received a call from Lisbon, October 26, 1804, which he accepted, and was ordained on the 7th of February, 1805, and installed on the 14th of the following June. He remained here till the 2d of March 1808, when he resigned and passed to Canada, where he died in the summer of 1822.

In May, 1804, the Rev. J. Burns, was transferred by Synod from the Presbytery of New York to the Presbytery of Washington, and during the following winter he received a call from Stamford and Bertie in Canada, which was accepted. He entered immediately upon his duties there, although his installation did not take place, because of failures on account of the distance, till September 18, 1806.

In the summer of 1804, Hebron gave a call to the Rev. Robert Kerr, which was declined. In the spring of 1806 another call was given to the Rev. Alexander Denham of the Presbytery of New York. He accepted this call, united with the Presbytery on the 22d of July, and was installed on the 23d of the following October.

Mr. Gosman preached nearly all the time from his licensure till 1807, in Lansingburg, and then went to New York, and soon afterwards passed to the Reformed Protestant Dutch Church.

After a year's effort, Mr. James Mairs succeeded, March 4, 1806, to get the Presbytery to enjoin all the congregations to ordain deacons. But as the churches could not see the necessity for such officers, situated as they were, not more than one or two congregations complied with the order.

Division of the Presbytery.

The territory of the Presbytery had become so extended that it was thought best to have it divided, so application was made to the Synod of New York, and on the 20th of May, 1808, the following act was passed:

"*Resolved*, That the Presbytery of Washington be and hereby is divided into two Presbyteries. The one to be called the Presbytery of Washington, and to consist of Rev. Messrs. John Dunlap, George Mairs, Alexander Proudfit, Robert Easton, Robert Sheriff and Alexander Denham, with their elders, which Presbytery is to have charge of the vacancies of Lansingburg and Lisbon. The other to be called the Presbytery of Saratoga, and to consist of the Rev. Messrs. James Mairs, William McAuley, John Burns and Robert Proudfit, with their elders, which is to have the charge of the vacancies of Albany, Florida, Seneca, Scipio and Delhi."

In accordance with this Synodic action, the reduced Presbytery met in Salem, November 10, 1808, and was constituted anew by Mr. Dunlap, senior minister, when Mr. Denham was chosen moderator, and Mr. Dunlap continued as stated clerk, having served in that capacity since the organization of the Presbytery in 1794.

On the first Thursday of December, 1809, Lansingburg gave a call to Mr. McMurray which was accepted, and he was ordained and installed on the 16th of the following January. This pastorate he held only to the 25th of September, 1811, when he resigned and soon after settled at Rhinebeck in the Reformed Dutch Church.

Although Whitehall had been regularly supplied with preaching for more than ten years, yet it was not until November 8, 1809, that it was recognized as a vacancy, and soon afterwards organized by the ordination of ruling elders. This society was always feeble, and in 1806, Gen. Williams, of Salem, who owned much property in this neighborhood, made arrangements to build them a meeting house, but died before his purpose was carried out. His widow and son (Col. John) built the house and gave it to the congregation. Thus strengthened and encouraged Whitehall gave a call to Thomas White on the third

Wednesday of December, 1809. Mr. White had on the previous month received a call from Lisbon, but accepted the one from Whitehall and was there ordained and installed on the 24th of the following January. This pastoral relation continued till the 11th of February, 1812, when Mr. White resigned.

In 1810 Hampton, in Washington, and Constable, in Franklin county, were recognized as vacancies. In December of the same year, Caldwell Manor, in Lower Canada, and Alburg in Grand Isle, Franklin county, Vermont, were received as vacancies. In the following February three ruling elders were ordained and installed in the latter, and on the fourth of July four in the former. They associated as a charge and gave, in July, a call to Mr. White, which he declined.

Since college honors have become plenty and indiscriminate, they have cheapened very much in value, but in the days of our fathers were very sparingly bestowed and were consequently held in high esteem for their rarity and positive significancy. September 25, 1811, the Presbytery resolved, on motion of Messrs. Denham and Dunlap, "that as the degree of Doctor of Divinity had been conferred upon the Rev. Alexander Proudfit by the College of Middleburg, that this title be hereafter prefixed to his name in the minutes of Presbytery."

The power of the Associate Reformed Church soon became centralized because of its extensive territory, and the impossibility of those on the frontier attending the meetings of the General Synod, which were now always held in Philadelphia. Those who wielded this power became jealous of the subordinate Synods which were disposed to be very conservative, so in 1810 they induced the General Synod to pass an act "intermitting the functions of the subordinate Synods." Against this act the Presbytery immediately protested and memorialized the Presbytery of Saratoga to do the same. The result was that the Synod of New York disregarded the decree of the General Synod, and met as usual, although, with the exception of Dr. McJimsey in 1811, no member of the Presbytery of New York ever took a seat in Synod until it became independent in the autumn of 1822.

On the 4th Monday of February, 1812, Dr. Proudfit moderated a call in Lisbon, which was for the Rev. Thomas White. On the 2d of March, Mr. White accepted this call, and passed immediately to the congregation and was installed, after various delays, in January of the following year. The war with England had just broken out, and in the spring of 1813, the British made a descent upon Ogdensburg. The militia of Lisbon was called and Mr. White volunteered both as chaplain and common soldier. On the first Sabbath in March, 1813, he returned to Lisbon and preached from II. John, 8th verse, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." This proved to be his farewell sermon, for during the following week Ogdensburg was taken by the British and the inhabitants of Lisbon fled in dismay to their former homes, and did not return till after peace was proclaimed. Mr. White had certainly been greatly roused by the stirring events around him, and largely aided by the Divine Spirit, for he preached with such power that forty years afterwards the writer found the memory of that sermon still fresh in the minds and hearts of those aged ones who heard it. On the 29th of June, Presbytery dissolved the pastoral relation between Mr. White and the Lisbon congregation "because of its dispersion by the war." Mr. White was soon called to Seneca, Ontario county, where he died, leaving a most excellent reputation as his largest and best legacy to his children.

The remaining story of Lisbon might as well be told here. The congregation remained scattered and neglected till February, 1817, when Presbytery sent up Mr. Dunlap, who spent three months in re-organizing them, after which as much supply as possible was sent to them. But the General Synod became more and more feeble as it approached its dissolution, so that the supply for the out-posts became less and less, and Lisbon found it imperative to look elsewhere. So they petitioned Presbytery to be transferred to the General Assembly Presbytery of St. Lawrence, this was granted, and they were received by the latter on the 3d of October, 1822, and James Douglass was ordained and installed as pastor in June, 1823. In January,

1826, the congregation and its pastor were orderly dismissed by the Presbytery of St. Lawrence and received back to the Presbytery of Washington. In 1829 Mr. Douglass made a visit to Canada, and remained away so long that the congregation became dissatisfied and applied to Presbytery for a dissolution of the pastoral relation, which was granted August 3, 1830. For three years their supply was very miscellaneous, and mainly by wandering ministers from Canada. From September, 1833, to July, 1835, Rev. James Beveridge supplied with great profit. In September, 1835, the Rev. Alexander Lewis, late of Nova Scotia, became their stated supply till the 26th of August, 1837. For five years their supply was occasional and irregular. James Campbell spent the winter of 1842 and part of 1843 with them. Peter C. Robertson and Alexander Luke ministered to them during 1844. Stephen Gager came to them in 1845, received a call on the 27th of July which he accepted and brought on his family, but after spending the succeeding winter, concluded that the climate was too cold, and returned the call. On the 4th of July, 1847, the Rev. James McAuley, having returned to the Presbytery from Southern Illinois, was installed as pastor, and labored with marked success till the 4th of July, 1852, when he resigned because of his age, and moved into Ogdensburg, the place of his first pastorate, where he continued to reside till his death. The Rev. Thomas C. McLaury, late of Cambridge, received and accepted a call on the 27th of September, 1852, and the 4th of the following January was appointed for his installation, but when the commissioners of Presbytery arrived, they found their labors anticipated, as he had evidently finished his course, for on the 6th of January he died, and the whole congregation most sincerely mourned his sudden fall. James Beveridge, William B. Shortt, John Rippey, John Crawford and William White next supplied them. On the 20th of November, 1854, a call was given to the Rev. William White, of Burlington Green, which was declined. On the 20th of March, 1856, the Rev. John M. Heron, late of York, having received and accepted a call, was installed as pastor. On the 23d of September of the same year this pastoral relation was dissolved and Mr. Heron passed to the

Presbytery of Saratoga. On the 29th of June, 1858, John Harper, licentiate under the care of the Presbytery, received a call, which he accepted, and was ordained December 8, in Argyle, and installed December 22d in Lisbon.

On the 4th of October, 1814, Chester Long and Peter C. Dunlap were received as students of theology and so certified to the Seminary in New York.

On the 3d of September, 1816, Mr. Dunlap was released from the pastoral care of the congregation of Cambridge, and for the next five years served as missionary in Oneida and Oswego counties, under the direction of the Young Men's Missionary Society of New York. For twenty-two years he had served as Stated Clerk of Presbytery.

March 23, 1818, the congregation of Caledonia, in Livingston county, gave a call to the Rev. George Mairs, but the Presbytery refused to present it. On the 7th of May Chester Long was licensed to preach the gospel.

Mr. Denham was appointed to preach and administer the Lord's Supper in Lansingburg, on the third Sabbath of July, 1818. This was the last supply ever granted to that congregation, and the last Presbyterial notice of its existence, and may be regarded as the date of its departure.

On the 25th of October, 1819 a call was sustained from Cambridge to Mr. Donald C. McLaren, which was accepted on the 29th of November, and he was ordained and installed on the the 26th of January, 1820.

In 1821 George Mairs, jr., and John B. Steel were received as students of theology and studied the first year in the Seminary in New York, which was its last under the care of Dr. Mason. In April, 1822, John A. Savage was received as a student of theology and pursued his studies under the care of Dr. Proudfit and the Rev. Robert Forrest.

At the meeting of the General Synod at Philadelphia, in May, 1821, an overture was received from the General Assembly of the Presbyterian Church, there and then in session, proposing an organic union of the two Churches. Committees were appointed by both bodies to conduct the negotiations, and the following plan was agreed upon as a basis of union, viz:

"That the different Presbyteries of the Associate Reformed Church should either retain their separate organizations or be amalgamated with those of the General Assembly, at their own choice." That "the Theological Seminary at Princeton under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church should be consolidated." And "that the Theological Library and Funds belonging to the Associate Reformed Church shall be transferred, and belong to the Seminary at Princeton." There was nothing doctrinal in the basis; it was taken for granted that in all matters of faith the two Churches were substantially one. This plan was overtured to its Presbyteries by the General Synod, while the General Assembly, believing that it possessed ample power in the matter, did not overture the plan, but referred it to the next Assembly.

This overture came before Presbytery at its meeting in Hebron, April 17, 1822, and was unanimously condemned, and Rev. Alex. Denham and Dr. A. Proudfit were appointed a "committee to draw up a report and remonstrance against an union with the General Assembly, to be forwarded to the General Synod." The Rev. Alexander Denham and Elder Hugh Johnston were appointed as delegates to the approaching General Synod. There is no explanation why only two delegates were appointed, while the Presbytery had a right to four, and had hitherto always appointed their full quota. The delegates failed to attend, and because of their absence the union was consummated. The Presbyteries of Washington, Saratoga and Big Spring reported against the plan of union, while the Presbyteries of New York and Philadelphia reported in favor. This Presbyterial condemnation of the overture should have terminated the whole matter, for it was an overture of final action, and not merely for advice, and according to all genuine Presbyterian law and precedent, the answer to the overture was final. But the question of an immediate union was proposed, and after four days of debate, it was resolved on the 21st of May "that this Synod approve and hereby do ratify the plan of union between the General Assembly of the Presbyterian Church and the Associate Reformed Church, proposed by commissioners from said Churches." The

vote stood, ayes, 7; nays, 5; silent, 4; and 6 not present. The Presbytery at its next meeting recorded its protest against this action of the General Synod, and called upon the Synod of New York to memorialize the General Assembly for the restoration of the Theological Library and Funds.

January 25, 1823, Chester Long was ordained *sine titulo*. And on the 5th of March, George Mairs, jr, was licensed, and on the second Monday of June he was called as the assistant and successor of his father in Argyle, and was so ordained and installed on the 3d of the following September.

John W. Proudfit was received September 8, 1823, as student of theology, and licensed April 13, 1825, and ordained *sine titulo*, November 4 of the same year, and received a certificate of dismission, September 1, 1827.

Malcolm N. McLaren and James H. Teller were received, February 1, 1825, as students of theology; the former was licensed June 6, 1826, and was soon afterwards transferred to the Presbytery of Saratoga; the latter was licensed August 31, 1825, and soon passed to the Dutch Church.

John A. Savage and Sidney Weller were licensed on the 4th of May, 1825, Mr. Savage was soon afterwards located as stated supply at Fort Covington, in Franklin county, and that he might be more useful in his isolated position, he and the congregation petitioned Presbytery for his ordination. This was granted, and Dr. Proudfit, George Mairs and William Taylor were appointed *a committee* to ordain him. And a record in the minutes of April, 1827, runs thus: "The *Committee* to Fort Covington also reported they had visited that place, and on February 12, 1827, ordained John A. Savage to the work of the Gospel Ministry." This was clearly an ordination by commission, and not by Presbytery in its constituted capacity. Whether a Presbytery has the ability to transfer its right and power of ordination to a committee is a question well worth the study of those interested in the constitution and laws of Presbyterianism.

In the autumn of 1823, Mr. Denham resigned the charge of Hebron, and moved to New York. In the spring of 1825, the congregation recalled him, and on the 23d of May he was re-

ceived back into Presbytery and the call was sustained, presented and accepted and "Presbytery taking into consideration the critical situation of said church and congregation directed the Rev. Alexander Denham to ministerial duty forthwith." At the next meeting of Presbytery his installation was arranged to take place on the 3d of November. But on that day remonstrances were presented against his installation, and it was resolved to postpone it; whereupon, Mr. Denham returned the call to Presbytery and went back to New York."

In August, 1826, the Rev. Donald C. McLaren accepted a call to the church in Caledonia, and his pastoral relation with Cambridge was dissolved, and he was transferred to the Presbytery of Saratoga.

James McAuley, brother of the Rev. William, and late pastor of the Presbyterian Church in Ogdensburg, and William Taylor, stated supply to the Presbyterian Church in Madrid, St. Lawrence county, were received, September 2, 1826, to membership in Presbytery.

On the 4th of September, 1826, a commissioner from the Presbyterian Church at Fort Covington, in Franklin county, appeared and represented to Presbytery "that said church was desirous of adopting the standards of our Church and conforming to our modes of worship and Church discipline, and requested to be taken under the care of Presbytery." This petition was granted and John A. Savage was appointed to supply the congregation. This he did for about three years. In June, 1829, they applied to be transferred to the Champlain Presbytery of the Presbyterian Church, which was subsequently done, and Mr. Savage soon afterwards became pastor of the Presbyterian Church in Ogdensburg.

In October, 1826, calls were given to Rev. James McAuley from Cambridge and from Hebron. The latter he accepted and was there installed on the 18th of the following April. Here he labored with good success till the 25th of August, 1835, when the pastoral relation was at his request dissolved.

On the 28th of February, 1828, the Rev. John Dunlap received a certificate of dismission, but he never used it, as his

health soon afterwards failed and he died in the early part of the following year.

The Rev. William Taylor when received into the Presbytery was and for a number of years had been stated supply to the Presbyterian congregation of Madrid, St. Lawrence county. The congregation put itself under the care of the Presbytery when he united, and about a year afterwards he was installed as its pastor. This relation continued till September 2, 1837, when at his request it was dissolved. He sought no other charge, but made himself useful as his advancing years would allow. The congregation of Madrid received supply for two or three years and then returned to the Presbyterian Church.

On the 5th of September, 1828, "The United Societies in the townships of Cavan, Monahan, Otonebee, Hope, and Hamilton, District of Newcastle, Upper Canada, put themselves under the care of Presbytery and requested preaching." They were received, and Peter Gordon, Mr. Douglass and others spent much time with them. In September, 1829, they gave a call to Mr. Gordon, which he declined. They afterwards gave a call to Mr. Douglass which he accepted and Presbytery ordered his installation to take place in October, 1831. In November, 1833, Mr. Douglass and these societies requested and received a certificate of dismission, with the intention of connecting themselves with the Synod of Upper Canada.

On the 28th of November, 1828, Rev. William Howden, of Scotland, but for the last seven or eight years of New Brunswick, was received into Presbytery. On the same day he received a call from the congregation of Cambridge, which he accepted, and after some unavoidable delay was installed September the 29th, 1829. On the 11th of June, 1834, Mr. Howden resigned this charge, and passed to the Presbytery of Caledonia.

June 3, 1829, Mr. Peter Gordon, of the Associate Presbytery of Cambridge, was received as a student of theology, and on the 9th of July was licensed, and on the 29th of October of the same year was ordained. He spent the next six years as a missionary and in supplying the vacancies of the Presbytery

Much of this time was given to West Cambridge and to Upper Canada.

As already narrated, the Whiteside family settled at an early day in the western part of the town of Cambridge, some six miles from the village, and became the nucleus of a Society of Covenanters, which, at the union of 1782, joined the Associate congregation which centered at the village. This wing of the congregation built for their own convenience a house of worship about the year 1800. Here all the pastors of the congregation preached about one-third of their time. But in February, 1831, this branch petitioned Presbytery for independent supply, which was granted. On the 14th of August, 1832, Presbytery separated West Cambridge, or the Whiteside Society, from Old Cambridge, and made it an independent organization, and Mr. Gordon took charge of it as stated supply. The two branches were not able to support separate pastorates, so they returned to their old condition, and on the 4th of September, 1835, Mr. Gordon accepted a call to the united congregation, and was installed on the 8th of the following October.

On the 29th of October, 1829, Robert Thompson, a licentiate from Ireland, was received and labored under the supervision of Presbytery till the 19th of May, 1831, when he took a certificate of dismission.

William Moore, a probationer supplying the Presbyterian Church at Oxbow, Jefferson county, was received, November 4, 1834, and on the 10th of the following February was ordained and continued as stated supply at Oxbow. In July, 1835, he went to Lisbon to assist the Rev. James Beveridge to hold a communion, and was there taken ill, and lingered on till the 5th of December, when he died and was buried among a strange people.

May 20, 1835, Alexander Proudfit was received as a student of theology. On the same day James H. Barnes was also recognized as a student of theology. He had been admitted as such in 1829, but had intermitted his studies, and given his time to teaching. He subsequently left for the Dutch Church.

December 7, 1835, Salem gave a call to the Rev. James Lillie,

late of Scotland, and now pastor of the Associate Reformed congregation in Franklin street, New York city. He accepted and was installed February 12, 1836, as pastor. This relation continued only till June 26, 1837, when Mr. Lillie resigned, and became pastor of the Dutch Church at Rhinebeck.

April 4, 1836, Hebron gave a call to the Rev. Jasper Middlemass, a Scotchman, who had been for three years pastor of the Associate Reformed Church at White Lake. He accepted, and was installed on the 23d of June.

After Mr. Moore's death, the Presbytery, from time to time, sent Dr. Proudfit, George Mairs, David L. Proudfit and others to supply in Oxbow. The village of Oxbow is situated on a sharp bend of the Oswegatchie river, in the town of Antwerp, Jefferson county, and separated only by the river from the town of Rossie in St. Lawrence county. The land is very much broken up, but the hills are full of the richest kind of ores, of iron, lead, and other minerals; and the arable land is very productive, giving thrift and wealth to the inhabitants. The first settlers were mainly Scotch, who located there between 1810 and 1825. They had been largely connected with the Established Church, and soon organized themselves into a society, and sought supply from the Presbyterian Church. With many of these ministers they were very much dissatisfied, because of their New Schoolism. Mr. Moore sympathized with the people in their theological views, and with their dislike of the new doctrines and measures which were very common among the Presbyterians of this region; so he sought ordination, as seen above, from the hands of the Presbytery of Washington. This brought the congregation into contact with the Associate Reformed Church, and in dependence upon it for a supply of preaching. In May, 1837, the Rev. John White, of the Presbytery of Caledonia, organized at Oxbow, the "Associate Reformed Church of Antwerp and Rossie," and it was received by the Presbytery of Washington as a vacancy. This was virtually the previously existing Presbyterian organization, but it was partly reorganized, because there was a small native village element, that did not sympathize with the movement, and this part retained their old organization, and for a time were sup-

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plied by a Presbyterian minister who resided on his farm in the vicinity.

On the 10th of June, 1838, the Presbytery sustained a call from Oxbow to the Rev. John White, which he accepted, and Mr. Taylor was appointed to install him as soon as possible. This installation never took place, and on the 21st of October, 1839, Mr. White returned the call to Presbytery, and asked and received a certificate of dismission. In the spring of 1840, the Rev. James Williamson, late of the Presbyterian Church, joined the Presbytery and was sent to Oxbow. Here he remained for ten years as stated supply, and then labored elsewhere in the Presbytery till the 17th of June, 1852, when he passed by certificate to the Church in Canada. On the 16th of December, 1851, James S. Cowper, licentiate, was called to Oxbow, and on the 22d of the following January was there ordained and installed; but on the 4th of April, 1854, he resigned, returned to Scotland, and on the 8th of November received a certificate that he might unite with the Free Church. For three years the congregation was dependent upon Presbytery for supply, when it gave a call to the Rev. Thomas T. Farrington of Salem, who accepted on the 13th of October, 1857, and was installed in the following December.

Mr. Farrington and the church at Oxbow declined coming into the union with the Associate Church, and adhered to the residuary party. After a few years Mr. Farrington removed to Newburgh, and was succeeded by the Rev. Alexander Adair of Delaware county, and when the residuary organization became extinct, he and his church united with the Presbyterian Church, where they now are.

May 20, 1835, Alexander Proudfit of Salem was licensed. October 9, 1837, John Skellie was received as a student of theology. April 2, 1838, John D. Gibson of Cambridge was licensed.

February 5, 1838, Salem gave a call to the Rev. Malcolm N. McLaren of Hamptonburg, which he declined; and on the 20th of the next August gave another call to Rev. Ebenezer Halley, just arrived from the Associate Synod of Scotland.

This call he accepted, and was installed on the 3d of the following September.

In 1837, trouble sprung up in Hebron between a large part of the congregation and their pastor. The matter came into Presbytery at its meeting February 5, 1838, and was postponed to a special meeting, when additional papers were presented from the Session and the Trustees asking for the dissolution of the pastoral relation. It was referred back to the congregation, and at a public meeting presided over by Elder John McMurray of Salem, and Elder George W. Harsha of Argyle, a vote by ballot was taken which resulted in twenty-four votes in favor of their pastor remaining, and forty in favor of his resigning. Presbytery then, February 21st, "affectionately requested" Mr. Middlemass to resign the charge. This he refused to do. "Whereupon it was Resolved that the pastoral relation between Mr. Middlemass and the congregation of Hebron be and is hereby dissolved." Mr. Middlemass protested and appealed to Synod, and the Elders and Trustees then and afterwards applied to Presbytery for "supply of sermon," which was granted, and Mr. Taylor preached there during a good portion of the summer. When Presbytery met June the 10th, charges were presented against Mr. Middlemass which involved moral delinquency, and it was resolved to investigate these. On the 28th of August a libel was tabled which contained six specifications, all of which charged him with saying or doing certain things and then afterwards positively denying them. After hearing the testimony, a recess was taken till the 20th instant, when Mr. Middlemass was asked for his defence, and "said that he would make no defence, but leave the case with the Presbytery." On the 6th of September Presbytery again met and resumed the case, and voted guilty on the first two charges, and "Resolved that Jasper Middlemass be and hereby is deposed from the exercises of the holy ministry," and "the first Monday of October was appointed as a day for the confession of his sin in the church at Hebron." Mr. Middlemass protested and appealed to Synod, which met in Salem a few days afterwards. Synod "enjoined Presbytery" to review the whole case. This was done at a meeting on the first

Monday of October, when, "after the most patient investigation and all parties being heard at length," it was "Resolved unanimously that it was expedient to dissolve the relation existing between Mr. Middlemass and the congregation of Hebron." "Mr. Middlemass was now affectionately asked whether in view of the circumstances of the case he would not voluntarily resign his charge, and not force the Presbytery to the painful alternative of dissolving the connection." After a short recess, "Mr. Middlemass ultroneously resigned his charge. Whereupon it was declared that the connection was now dissolved. Mr. Halley was appointed to preach in Hebron the following Sabbath, and declared the church vacant." Presbytery then took under review the deposition of Mr. Middlemass on the 6th of September, and "after considering the case, and Mr. Middlemass having given satisfactory acknowledgments, agreed that the act of deposition should be removed, his status as a minister remain unforfeited, and that he will be furnished by this court with an unequivocal attestation of his character as a christian pastor. Which was accordingly granted."

August 30, 1838, John D. Gibson was transferred to the Presbytery of Caledonia, where he was subsequently located. During February, 1839, Alexander Shand, a licentiate from Scotland came into Presbytery by Synodic appointment and on the last Monday of May received a call from the congregation of Hebron, which he accepted, and was there ordained and installed on the 23d of the following July.

On the 10th of February, 1840, Peter Gordon resigned the charge of Cambridge, and was transferred during the following December to the Presbytery of New York. Mr. Alexander Proudfit was dismissed, June, 27, 1841, to the Presbyterian Church. The Cambridge congregation, January 18th, 1842, gave a call to the Rev. Thomas C. McLaury, of White Lake, Sullivan county. He accepted and was installed on the 30th of the following May. Mr. John Donaldson, of Argyle, who had studied at Newburgh under the care of Presbytery, was licensed on the 5th of June, 1843, and three years afterwards received a certificate of dismission. The Rev. Alexander Luke

received a certificate of dismission, February 10, 1845, to unite with the Church in Canada.

May 30, 1848, Mr. Halley resigned the pastorate of Salem, and was dismissed to the Presbyterian Church. On the 19th of the following December, Salem gave a call to the Rev. Thomas G. Carver, under the care of the Presbytery of New York, which was declined. On the 5th of July, 1849, another call was given to the Rev. J. B. Robinson, which was also declined. On the 25th of February, 1850, the Rev. Thomas T. Farrington, of Geneva, was called, and having accepted was installed on the 11th of the following June.

On the 24th of September, 1849, George M. McEachron, of Argyle, was received as a student of theology, and was licensed on the 30th of June, 1851, and subsequently transferred to the Presbytery of New York. John Crawford, of Salem, was received as a student of theology, September 24, 1849, was licensed on the 31st of May, 1852, and was ordained, April 13, 1857, in view of becoming a foreign missionary.

The Rev. Alexander Shand resigned the charge of Hebron, November 1, 1850, and received a certificate of dismission. On the 10th of June, 1851, Mr. Mairs resigned the pastoral charge of Argyle.

Mr. G. M. McEachron in the spring of 1851, asked for licensure at the end of his second year in theology, upon the grounds that having been previously licensed as a lawyer, his legal course should be taken in lieu of the third year. Presbytery did not see its way clear to do so, and referred the matter to Synod, which authorized the licensure.

On the first Monday of December, 1851, Argyle gave a call to the Rev. James B. Scouller, of Cuylerville, which was accepted, and he was installed on the 31st of the following May. On the 8th of June, 1852, G. M. McEachron received a call from Hebron, which he declined. On the 15th of November, 1852, Hebron gave a call to the Rev. Joseph Kimball, of Hamptonburg, which was accepted, and he was installed on the 6th of the following June. On the 11th of October, 1852, John Anderson, of Argyle, was received as a student of theology, and on the 30th of May, 1853, William White was received as a li-

centiate from the Northern Presbytery of the Reformed Presbyterian Church.

On the 21st of July, 1852, Mr. McLaury resigned his charge in Cambridge, and on the 1st of November, 1853, William B. Shortt, probationer under the care of the Presbytery of Philadelphia, accepted a call from Cambridge, and was ordained and installed on the 13th of the following December.

Mr. William White having received a call from Burlington Green, was transferred March 27, 1854, to the Presbytery of Saratoga. On the 15th of January, 1855, the Rev. W. Howden was received back again from the United Presbyterian Church in Canada. On the 9th of October, 1855, Mr. John Anderson was licensed. July 28, 1856, William John Robinson was received as a student of theology. On the same day, John Harper was received, and having studied theology under the care of the Associate Presbytery of Cambridge was forthwith licensed.

September 1, 1856, Mr. Kimball resigned the Hebron charge, and on the 23d of the same month that congregation gave a call to the Rev. John Van Eaton, of York, which was declined. On the 23d of the following January, they called the Rev. Jonathan Gillespie, of Hamptonburg, but before his installation could be effected, he died.

On the 4th of May, 1857, the Presbytery approved of the contemplated union with the Associate Church, upon the basis proposed, with some qualifications.

On the 4th of August, 1857, Mr. Farrington resigned the charge of Salem, and on the 13th of October, accepted a call to Oxbow, where he was soon afterwards installed. Rev. James C. Forsyth, of Cadiz, Ohio, received a call from Salem on the 5th of April, 1858, and was installed on the 29th of the following June. In June, 1858, G. Hamilton Robertson received a call from Hebron, which he accepted, and was ordained and installed on the 13th of the subsequent July. And resigned March 28, 1860.

William John Robinson, was licensed, September 21, 1858, and subsequently receiving a call from Beulah, was transferred, September 12, 1859, to the Presbytery of Caledonia. James H.

Robinson was received as a student of theology, September 12, 1859.

In consequence of the union between the Associate and the Associate Reformed Churches, and the consolidation of the Presbyteries of Washington and Cambridge so as to form the United Presbyterian Presbytery of Argyle, the Presbytery of Washington now ceased to transact any ecclesiastical business. Still, because of a trust held by the Associate Reformed Synod of New York, it was deemed expedient that the Presbytery should for a time preserve its organization; so at a meeting held in October 9, 1862, the Rev. I. N. White was received on a certificate from the Presbytery of Chartiers, and Rev. D. M. Ure from the Presbytery of Monongahela. Presbytery then adjourned to meet at the call of the moderator, and it stands thus adjourned with W. B. Shortt as moderator.

Without stopping to philosophize or to draw lessons from this briefly narrated history, it seems necessary to allude to two facts which present themselves so prominently as to need some explanation.

In the early history of the Presbytery there were petitions for preaching from many places, and quite a number of missionary stations were established and churches organized and occupied for a time, and then passed away. This arose from the fact that these applications came from Scotch and Irish settlers who preferred the doctrines and usages of this Church, and naturally looked first to it. After years of waiting and receiving but little supply they became impatient with their religious destitution, and went occasionally, and then more frequently, to the services of other denominations in their neighborhood, until they became reconciled and assimilated and absorbed, The Presbyterian and Dutch Churches were older and stronger bodies, and their congregations were better established than those of the Associate Reformed, and the smaller gradually yielded to the attraction of the larger. If we had had a sufficiency of men and means to have occupied these places with efficiency, many of them would have grown into strong congregations which might have been upon our roll till the present day; but their allegiance to our Church and to their own pref-

erences was not proof against the annoyance and loss arising from their continued religious privations. And who could say that they acted unwisely, for the records show that they did not act hastily?

It will also be observed that of all the young men reared within this Presbytery, and by it put into the ministry, very few remained in the Church, but sooner or later united with the Presbyterian or the Dutch Church. There must have been a cause for this, for the natural bias of birth and education is to make men adhere to the customs and principles and associations of their youth. There was a cause, and one all sufficient. There was a lack of healthy denominationalism. Sectarianism which arrogates to itself peculiar sanctity and exclusive rights, and puts itself in hostile attitude towards other bodies, and builds upon the ruins and at the expense of all around them, is neither attractive nor commendable; but genuine, earnest, active, healthy denominationalism is a very different thing. If there be sufficient reason for the existence of a denomination, there is just as much reason why its interests should be the special love and labor of its adherents. Even the employees in a business house are expected to devote all their business energies to the interests of that house. In such devotion there is neither necessity nor warrant to arrogate to self or to antagonize others. We can pursue our own business and seek our own interest without molesting or harming our neighbors. We can even help others while helping ourselves. Christian union depends mainly upon being one in Christ. One in organization is only incidental and secondary. And even organic church union does not require that all should be united in one conglomerate body. It admits of divisions and sub-divisions, where each body, great or small, shall hold its own position, shall do its special and appropriate work, and thus by doing its chosen or assigned part ministers to the general success. Indeed, efficient organization requires this. A trained and efficient army does not go into battle as a multitudinous mass, but is divided into regiments and brigades, each one of which is required to do the service belonging to its position, without regard to its neighbor, which is supposed to do the same, and thus the suc-

cess of the whole is secured by the success of the parts, for the commander had studied and arranged the mutual relation of the different sections. He is a bad soldier who insists upon breaking ranks at his pleasure, when, perchance, the work has become dangerous or fatiguing, and fighting under whatever regimental colors his personal interests or convenience may suggest. And so it is with the Church. Its unity does not require one great single body. Its division and sub-division into denominations, as long as their spirit and animus are kept pure and healthy, is an advantage, for their proper rivalry will produce activity and efficiency, and preserve the whole from stagnation. Men are differently constituted, and will see and feel and operate differently, and it is a wise and merciful dispensation to allow those who see alike to associate together where they can live and labor pleasantly, harmoniously and efficiently. If an individual finds himself in the wrong association where he is out of harmony, it is his privilege, perhaps his duty, to right himself. Denominations are but doors to the inner Church, the Church invisible, and are worthy of neither praise nor blame, because of their size or number, provided they give easy access to the streams of worshippers which crowd their aisle.

Sketch of Ministers Trained.

The following is a list of those given to the Ministry of the Christian Church, by the Associate Reformed Presbytery of Washington and its territorial predecessor. A few of these did not belong to any of the congregations of the Presbytery, but simply studied theology within its bounds and under its care. But most of them were the actual children of the Presbytery, although several of them studied theology and sought licensure elsewhere:

Samuel Tomb was the son of David Tomb, one of the Ruling Elders which came with Dr. Clark from Ireland; was born January 1st, 1766; was graduated at Columbia College and studied theology with Rev. James Proudfit and Dr. John Mason; was licensed by the Associate Reformed Presbytery of New York, on the 27th of May, 1789; declined calls to

Walkill, in Orange county, and Princetown and Galway; was transferred, October, 18, 1791, to the Associate Reformed Presbytery of New England; declined a call to Antrim, New Hampshire; was ordained and settled as pastor in July, 1793, at New Market, New Hampshire; removed in November, 1797, to Newbury, Massachusetts, and was installed in the Presbyterian Church in Salem, New York, February 19, 1806; and here died, March 28, 1832. He was a man of much more than average ability, and was a superior classical scholar. He was tall and slender, with a strong clear voice; and as a preacher was always earnest, often fervid, and sometimes strikingly brilliant. As a pastor he was very successful.

John Dunlap was born in Lanarkshire in Scotland, on the 15th of September, 1757; came to America in 1774; served in the army of the Revolution; made a profession of religion in Salem; was classically educated in New Jersey; studied theology with the elder Dr. Mason; was licensed October 13, 1789; and ordained and installed July 22d, 1791, as pastor of the congregation in Cambridge. On the 3d of September, 1816, he resigned his charge and accepted the position of Domestic Missionary in Central New York, under the direction of the Young Men's Missionary Society of New York. In 1822, he retired from this service with his family to Cambridge, and supplied vacant pulpits as he found it convenient; and died on the 7th of March, 1829.

Alexander Proudfit, D. D., was born at Pequea, Pennsylvania, in November, 1769; was graduated at Columbia College in 1792; studied theology with his father and in the Reformed Dutch Seminary under Dr. Livingston; was licensed by the Washington Presbytery October the 7th, 1794; ordained and installed as the colleague and successor of his father in Salem, on the 13th of May, 1795; resigned his pastorate October the 8th, 1835; was Professor of Pastoral Theology at Newburgh, 1835–7, and died April 17, 1843.

Robert Proudfit, D. D., was born in York county, Pennsylvania; was graduated at Dickinson College; studied theology with his cousin, Alexander Proudfit; was licensed by the Presbytery of Washington, April the 20th, 1802; ordained and in-

stalled at Broadalbin on the 18th of April, 1804; became Professor of Languages in Union College, Schenectady, New York, in October, 1818, and so remained until his death in 1860.

John Gosman, D. D., was born in New York city in 1784; was graduated at Columbia College; studied theology with Dr. Proudfit; was licensed by the Presbytery of Washington, September 25th, 1804; supplied the Associate Reformed congregation in Lansingburg till 1808; then joined the Dutch Church, held several of its pastorates, and died in 1865.

Thomas McAuley, D. D., LL. D., younger brother of the Rev. William, was born in Ireland in 1778; was received as a literary student in 1802, and graduated at Union College in 1804; became a theological student in 1804; gave up the study in 1805; was licensed February 18, 1817, and ordained July 18, 1818, by the Presbytery of Albany, Presbyterian; was tutor in Union College, 1805–6, and professor, 1811–22; was captain in the war of 1812; held several pastoral charges in the Presbyterian Church, and died in New York city on the 11th of May, 1862.

James M. Matthews, D. D., was born in Salem, March 18, 1785; was graduated at Union College; studied theology partly with Dr. Proudfit, and finished in the first class graduated from the Seminary under Dr. J. M. Mason; was licensed by the Associate Reformed Presbytery of New York in 1807; served for several years as Professor of Biblical Literature in the Seminary in New York; joined the Dutch Church in 1811; was pastor of the South Dutch Church for thirty years; was first Chancellor of the University of New York; died in 1870.

Stephen Rowan, D. D., was born in Salem in 1787; was graduated at Union College; was licensed by the Dutch Classis of New York in 1806; exercised his ministry in New York city, and died in 1835.

John Beattie was born in Salem in 1784; was graduated at Union College; studied theology with Dr. Proudfit; was licensed by the Dutch Classis of New York; was pastor at New Utrecht and at Buffalo, and died January 22, 1864.

William McMurray, D. D., was born in Salem in 1784; was

graduated at Union College; studied theology in the Seminary under Dr. Mason; was licensed in June 20, 1809; was ordained and installed as pastor of the Associate Reformed congregation in Lansingburg, January 16, 1810; resigned September 25th, 1811; settled in the Dutch Church in Rhinebeck in 1812, and in New York city in 1820, and died September 24, 1835.

Thomas White was born in Argyle; graduated at Union College, and received as a student of theology, March 2, 1808; after a full course of study in the Seminary under Dr. Mason he was licensed on the 20th of June, 1809; received a call from Whitehall, and was there ordained and installed on the 24th of January, 1810; resigned, February 11, 1812, and immediately took charge of Lisbon congregation; on the 29th of June, 1813, Presbytery dissolved the pastoral relation, and he soon afterwards settled in Seneca, Ontario county, where he died in 1824.

Ebenezer K. Maxwell was born in Galway, Saratoga county; was graduated at Union College; was received as a student of theology in May, 1805; studied theology in the Seminary in New York; was licensed by the Presbytery of Saratoga in 1809; was soon afterwards ordained and installed as pastor of Delhi congregation in Delaware county, and went with his congregation into the Presbyterian Church with the union of 1822. He died in 1840.

Chester Long was graduated at Middleburg College, Vermont; studied theology in the Seminary in New York; was licensed, May the 7th, 1818, and was ordained *sine titulo* January the 25th, 1823.

Peter C. Dunlap, son of the Rev. John, was born in Cambridge; was graduated at Union College; was received as a student of theology in October, 1814; studied in the Seminary in New York, but was finally obliged by ill-health to turn from the ministry to agriculture.

John Beatty Steele was born in Salem in 1796; was educated at Middleburg College, Vermont; studied theology in the Seminary in New York; was licensed by the Associate Reformed Presbytery of New York in 1822; was ordained by the Dutch Classis of Albany in 1824; and labored in the Dutch Church.

George Mairs, jr., was born in Argyle in March, 1798; was graduated at Union College; studied theology in the Seminary in New York, and with his father; was licensed March the 5th, 1823; was ordained and installed as the assistant and successor of his father in Argyle, September the 3d, 1823, and resigned his charge June the 10th, 1851; and still lives.

William Cruikshank was born in Salem in 1798; was graduated at Union College in 1821; studied theology at the New Brunswick Seminary; was licensed by the New Brunswick Classis in 1824; preached in the Dutch Church at Flatlands, and at Newburgh, and at Mamakating; and died in 1854.

John W. Proudfit, D. D., son of Dr. Alexander, was born in Salem, September 22, 1803; was graduated at Union College in 1823; studied theology with his father and at Princeton Seminary; was licensed, April 13, 1825, and ordained *sine titulo*, November 4th of the same year; received a certificate of dismission, September 1, 1827, to take charge of the Presbyterian Church in Newburyport, Massachusetts; became Professor of Languages in 1833, in the University of New York, and filled the same Professorship in Rutger's College from 1840 to 1859; died March the 9th, 1870.

John A. Savage, D. D., was born in Salem; was graduated at Union College; studied theology with Dr. Proudfit and Robert Forrest; was licensed May 4th, 1825; was ordained *sine titulo*, February 12, 1827; supplied the Associate Reformed Church in Fort Covington for three or four years, then became pastor of the Presbyterian Church in Ogdensburg, and finally became President of Carroll College in Waukesha, Wisconsin, where he died in 1864.

Sidney Weller was born in Orange county; was graduated in 1820, at Union College; studied theology with Dr. Proudfit; was licensed with Dr. Savage, May 4th, 1825; was transferred to the Associate Reformed Presbytery of New York, and subsequently "he received a dismission in order to connect himself with the Presbytery of Winchester, Virginia, belonging to the General Assembly;" not succeeding here, he settled down as a farmer in North Carolina, and joined the Episcopal Church, although it is believed he never sought its ministry.

James H. Teller studied privately under the Presbytery, and was licensed, August 31, 1825; the next year he became pastor of the Orchard Street Dutch Church in New York, and died in 1830.

Malcolm N. McLaren, D. D., was graduated at Union College in 1824; studied theology with his brother, Donald; was licensed, June 6, 1826; was ordained and installed in November, 1827, in Broadalbin; was transferred in the spring of 1833, to Hamptonburg, Orange county; ten years later he left the Associate Reformed Church, and has held several pastorates in the Presbyterian and Dutch Churches, and now lives retired at Auburn, New York.

James B. Stevenson was born in Salem in 1798; was graduated at Rutger's College; studied theology with Dr. Proudfit and at the New Brunswick Theological Seminary, was licensed by the Dutch Classis of Washington in 1827; was pastor of the Dutch congregations of Florida, and of Wynantskill, and died in the latter place, March 2, 1864.

Peter Gordon was born in Glasgow, Scotland in 1801, was graduated at the University of that city; took part of a course of theology in Scotland, and finished with Dr. Alexander Bullions in Cambridge; was licensed by the Associate Reformed Presbytery of Washington, July the 9th, 1829, and was ordained *sine titulo* on the 29th of the following October; was installed as pastor of the Cambridge Church on the 8th of October, 1835; on the 10th of February, 1840, he resigned; was connected with three or four congregations; and died on his farm in Cambridge on the 15th of September, 1865.

James H. Barnes, believed to be a native of Washington county, was received as a student of theology in 1829, but intermitted as it interferred with his teachings. May 20, 1835, he was again recognized as a student and pursued his studies under private instruction, but before licensure, was dismissed to connect with the Dutch Church.

Alexander Proudfit, (grandson of Rev. James), was born in Salem; was graduated at Union College; studied theology at the Seminary in Newburgh; was licensed, May 20, 1835; was dis-

missed June 27, 1841, to the Presbyterian Church, and now lives without charge in Saratoga Springs.

John D. Gibson, D. D., was born in Cambridge; was graduated at Union College; studied theology in the Newburgh Seminary; was licensed, April the 2d, 1838; in 1839 was ordained and installed as pastor of the church at Seneca; on the 5th of February, 1845, wvs installed as pastor in Stamford, where he still remains.

John C. Cruikshank was born in Salem; was educated at Union College; studied theology at New Brunswick Seminary and was licensed in 1837; has been pastor of the Dutch churches in Hyde Park, Hurley and Little Falls, and since 1868 has been without a charge.

John Skellie was born in Argyle; was educated at Union College and the Seminary at Newburgh; was received April 9, 1837, as student of theology; was licensed (it is believed) by the Caledonia Presbytery in 1839; was ordained by that Presbytery in 1842, and preached in Steuben county and in the State of Michigan, and is now dead.

John Donaldson was born in Argyle; was educated at Union College and the Theological Seminary at Newburgh; was licensed on the 5th of June, 1843, and three years afterwards asked and received a certificate of dismission, which he never used elsewhere.

Peter C. Robertson was born in Argyle, March 17, 1811; was educated at Union College and the Theological Seminary at Newburgh; was licensed June 1st, 1842; was ordained and installed at White Lake by the Presbytery of New York on the 23d of July, 1847, and is now pastor of the Howard congregation.

George M. McEachron was born in Argyle; was educated at Union College and the Theological Seminary at Newburgh; was licensed June 30, 1851; was ordained and installed at Mongaup, on the 11th of January, 1853; passed to the Dutch Church in 1858, and to the Presbyterian Church in 1868.

William C. Somers was born in Barnet, Vermont; was educated at Union College, and studied theology in the Seminary at Newburgh; was licensed by the Presbytery of New York,

May the 22d, 1851; was ordained and installed at Cuylerville, May 21st, 1853, and is now at Sunny Dale, Kansas.

John Crawford was born in Salem, was educated at Union College and the Seminary at Newburgh; was licensed May 31, 1852, and was ordained April 13, 1857, as a missionary to Damascus, in Syria, where he still labors.

John Anderson was born in Canada and reared in Argyle; was educated at Union College and the Newburgh Seminary; was licensed October 9th, 1855; was ordained in June, 1857, and installed as pastor of Oswego and New Paris congregations in Elkhart county, Indiana, and has recently passed to the Presbyterian Church.

John Harper was born in county Antrim, Ireland; was graduated at Union College, and studied in the Associate Seminary at Xenia, and under the care of the Presbytery of Cambridge; having transferred his relation to the Presbytery of Washington, was by it licensed on the 28th of July, 1856, and ordained on the 8th of December, 1858, and installed on the 22d of the same month in Lisbon, and is now pastor at Smithville, Illinois.

William John Robinson, D. D., was born in Argyle; was educated at Union College and Newburgh and Allegheny Seminaries; was licensed September 21, 1858; was ordained and installed by the Presbytery of Caledonia at Beulah, on the 6th of December, 1859, and is now pastor of the First Church in Allegheny, Pennsylvania.

Charles Thompson was born in Salem, November, 1831; was graduated at Monmouth College, Illinois; studied theology at U. P. Seminary of Monmouth; was licensed by the U. P. Presbytery of Chicago, April 3d, 1863, and installed as pastor of Olena and Oquawka; died, January 2d, 1866.

James M. Stevenson, son of elder James B., was born in Salem, March 19, 1840; was educated at Union College and Princeton Theological Seminary; was licensed by the Presbytery of Troy (Presbyterian) June 18th, 1864; was ordained and installed in October, 1864, as pastor of the Second Presbyterian congregation in Jersey City, New Jersey, died on the 14th of October, 1871.

CHAPTER III.

Associate, 1782-1859.

THE union, which resulted, October 31st, 1782, in the organization of the Associate Reformed Church, absorbed all the ministers and organized congregations in the Associate Presbytery of New York. Messrs. Marshall and Clarkson and their congregations refused to go into the union, and continued the existence of their Presbytery of Pennsylvania, subordinate as hitherto to the Associate Synod of Edinburgh, in Scotland. In the State of New York, there were fragments here and there which did not sympathize with the union, and they looked to the residuary Presbytery of Pennsylvania for ecclesiastical care and culture. That Presbytery, immediately after the consummation of the union, petitioned the General Associate Synod of Scotland for ministerial help, and in 1783, Mr. Thomas Beveridge, the assistant of the venerable Adam Gib, of Edinburgh, was appointed to go to America, and was soon afterwards specially ordained to this field. He arrived here in the spring of 1784, and immediately joined the Presbytery of Pennsylvania. During the following autumn he visited Cambridge in answer to the urgent solicitation of a number of its resident families, and spent the greater part of the succeeding winter in a very successful missionary work in what is now the southern part of Washington county, New York. In the spring of 1785, he went to the city of New York and gathered up the Scotch families of Antiburgher antecedents, who declined to remain or connect with Dr. Mason's church, and organized them into a congregation.

In the early summer he returned to Cambridge and completed his work of the previous winter by organizing, in August, a congregation in Cambridge and another in South Argyle and most probably a third in Hebron. The former of these was composed mainly of families which before the union had been

connected with Dr. Clark's congregation in Salem, or with the old Cambridge congregation, but refused to go with them into the union. The latter consisted of families which had been visited and preached to by ministers of the New York Presbytery and had been regarded as promising missionary ground. Some of these were in actual membership in Salem or Cambridge. To all of these new congregations were soon added a number of members which came from Scotland shortly after the peace of 1782, and whose sympathies still remained with their mother Church.

In 1788, the Church in Cambridge gave a call to Mr. Beveridge, which he accepted and immediately entered upon the duties of the charge, although for some reason not now known he was not installed until September 10, 1789. He gave one-fourth of his time to South Argyle.

The towns of Barnet and Ryegate, lying on the Connecticut river, in Caledonia county, Vermont, were settled by companies from Scotland before the Revolutionary War, who, during this period, associated together with a view to obtain a minister according to their faith. In 1787, "the Town and Church of Barnet" petitioned the General Associate Synod of Scotland for a preacher. The Synod referred them to the Presbytery of Pennsylvania; and in June, 1789 "the Town" petitioned this Presbytery for supply of preaching and suggested the services of Mr. David Goodwillie who had arrived from Scotland the previous year. This request was granted, and Mr. Goodwillie was ordained, October 3d, and sent to them in November, and remained for three months. On the 5th of July, 1790, they gave him a call to become their pastor. He accepted this call, and on the 8th of the next February was installed by Dr. Anderson and Mr. Beveridge. The congregation in Ryegate petitioned the "Town and Church of Barnet," for one-sixth of his labors, which was granted, and this relation continued for over thirty years.

In 1791, John Cree, probationer, arrived from Scotland and began to supply the Associate Church in New York city, to which he was soon called, and during the following year was ordained there and most likely installed at the same time. The

congregation proved to be too weak to support a pastor, and in a short time he was compelled to leave. He went to Western Pennsylvania and on the 14th of December, 1803, accepted a call to Ligonier in Westmoreland county, where he labored till his death. Thomas Hamilton, of Chartiers Presbytery, was next called to New York city, and was there ordained and installed, June 10, 1802, and remained till his death, August 23, 1818.

In July, 1798, Mr. Beveridge died, and in September of the following year, John Banks was installed as his successor in Cambridge. The pastoral relation continued only till June, 1802, when he was "loosed," and transferred to Florida, in Montgomery county, where he was installed September 30, 1803.

Presbytery of Cambridge.

On the 1st of May, 1800, the Associate Presbytery of Pennsylvania received and adopted "An overture for the erection of the Presbytery into a Synod." This Synod, the "Associate Synod of North America," held its first meeting in Philadelphia, May 20, 1801, and was constituted by Rev. W. Marshall, senior minister, and afterwards presided over by him as moderator. On the following day it was decreed that the "Synod shall consist of four Presbyteries designated as the Associate Presbyteries of Philadelphia, Chartiers, Kentucky and Cambridge." The part which fell to the Presbytery of Cambridge, was all that portion of the Church north of the city of New York, leaving the congregation in that city to the Presbytery of Philadelphia. It was composed of David Goodwillie, Archibald Whyte and John Banks, ministers, together with the congregations of Cambridge, South Argyle, Hebron, Barnet, Ryegate and Florida. By the authority and direction of the Presbytery of Pennsylvania at its last meeting in May, 1800, the Presbytery of Cambridge was constituted at Cambridge on the 8th of September, 1800. Of this meeting and of all the meetings for the next three years there are no records, but it is known from other sources that during this period there was no business of any importance transacted, except in reference to a diffi-

culty in Cambridge. A trouble sprung up in that congregation which was insignificant in its beginning, but it widened until it involved Mr. Banks and many of the leading members. It went to Presbytery and thence to the Synod of 1802 and 1803. Mr. Banks was greatly dissatisfied with the result and read publicly in Cambridge, before a large audience, a paper severely criticizing the action of Synod and some of its members. For this he was libeled in Presbytery, and rebuked and suspended from the ministry for two weeks, just after his installation in Florida.

The three original members of the Presbytery of Cambridge were long connected with it, and had much to do in moulding its policy, and as biography is not only history, but the revealer of the philosophy of history, a brief sketch of their lives will not be out of place just here.

The Rev. David Goodwillie was born, December 26, 1749, in Tanshall, some fifteen miles north of Edinburgh, was graduated at the University of Edinburgh, and studied theology with Professor Moncrieff, at Alloa. He was licensed by the Presbytery of Kirkcaldy, in October, 1778, and sent immediately to Ireland, where he remained a year. In 1785, he was sent to the north-west of England where he spent another year. In 1787, he was appointed to go to America, and arrived at New York on the 5th of May, 1788, and was received by the Presbytery of Pennsylvania on the 28th of the same month, and was ordained in Philadelphia on the 31st of the following October. He first visited Barnet, Vermont, in the autumn of 1789, received a call, July 5, 1790, and was installed as pastor of Barnet, February 8th, 1791. One-sixth of his labors were given to the church in Ryegate, and this arrangement continued till 1822, when this people provided a pastor for themselves. In 1826, his son, Thomas, was settled as his colleague. Of his six adult children two sons entered the ministry, one daughter married Dr. Alex. Bullions, and another the Rev. John Donaldson. He died, August 2d, 1830, in the eighty-first year of his age, and the fifty-second of his ministry.

He participated very considerably in civil affairs, although he never allowed himself to degenerate into a politician. In

1805, the town of Barnet elected him to the Legislature of the State, which met at Danville, only seven miles from his residence, so that he always spent the Sabbath with his people. In 1807, he was chosen Town Clerk, and soon afterwards Town Treasurer, and to these offices he was re-elected every year till 1827, when in consequence of his age he declined further re-election. In 1808, he was appointed the first postmaster in Barnet, and held this office for ten years. He verily served his parishioners in many capacities, for having studied medicine, he was for some years their only physician.

During his ministry over four hundred united with the church in Barnet, and some two hundred in Ryegate. He was an eminently devoted and successful minister, and in his old age continued to make his annual pastoral visit to every family in his double charge, besides his public meetings for catechising in different parts of the two towns. He brought a good library from Scotland, was all his life a diligent student, and was both a pleasant and instructive preacher. He had a fine personal appearance, being large but not corpulent, had a very pleasant voice, and spoke with considerable animation, although not much gesture. He always devoted the forenoon of the Sabbath to an expository lecture, and in this way went over nearly the entire Bible, very much to the edification and instruction of his people.

Archibald Whyte was born, December 25, 1755, in Peebleshire, Scotland, and was graduated at the University of Edinburgh, in 1781, and studied theology with Professor Moncrieff at Alloa. He was licensed in August, 1786, by the Presbytery of Edinburgh. In 1787, the General Associate Synod of Scotland appointed him, together with David Goodwillie, to go to America. On the 5th of May, 1788, they arrived at New York, and were soon received by the Presbytery of Pennsylvania. On the week after his arrival in the country he came to Cambridge and South Argyle, where he spent much of the summer. He was ordained on the 26th of May, 1789, at Muddy Creek, York county, Pennsylvania, and on the 27th of May, 1790, was married to Margaret Kerr, of Marsh Creek, Adams county, Pennsylvania. In 1792 he received a considerable

sum of money from his father's estate, with which he purchased three hundred and twenty acres of land in Argyle, upon which he built the house which was ever afterwards his home and in which he died. He received a call about 1790, from a congregation in South Carolina, which he declined on account of slavery. This was the only call he ever received. For ten years or more he itinerated constantly over the whole territory of the Church, from Vermont to South Carolina, and from the Hudson to the Ohio river. All this was done on horseback, with bad roads and few bridges. For some years his wife was his constant companion in all his travels, and as she had been trained to the saddle, which was not so with him, she was always the better horseman. It is said that she used to ride on before him through the deep waters to be forded, and the difficult and dangerous places to be passed, and then gave him directions how to follow. As he advanced in life and his family increased, he restricted the bounds of his itinerancy, and ultimately confined it to Cambridge Presbytery. He preached for the last time on the 5th of October, 1845, both forenoon and afternoon, in North Argyle. He died January 6th, 1849, twelve days after he had completed his ninety-third year.

Mr. Whyte was very methodical in all his habits, and kept an accurate diary of all his doings and wanderings. From this it appears that he preached in fifty-four different places in Scotland, and in seventy-four in America. In stature he was below the medium, had a long face with a high and capacious forehead, and a good expression of countenance.

Dr. Peter Bullions, who was for some time Mr. Whyte's pastor, and for many years his fellow presbyter, in describing him as a preacher, says: "Here I am obliged to acknowledge that he had not a single attribute of a popular speaker. His sermons were excellent, they were fully written out, and in respect to spirit, sentiment, and I may add style, were all that could be desired; indeed he possessed rare skill in solving the meaning of a passage, while everything was so simple as to be adapted to the humblest intellect, there would often be an air of originality about it that the most cultivated mind would greatly admire. But these excellent sermons were, shall I say,

murdered in the delivery. It was a great burden to him to commit to memory, and when he had done his best, he could not be sure that his memory would not fail him; and hence his delivery was labored, embarrassed, and often exceedingly painful to his hearers. Though his sermons were always replete with excellent matter, and were well worthy the attention of any audience, it was only that portion of his hearers who could overlook a crude and most unattractive manner, who could suitably estimate the privilege of sitting under his preaching." This unattractiveness could have been largely if not entirely removed, if he had read his discourses. But that would most likely have been regarded by him as sinful, for he believed that "reading was no preaching."

Mr. Whyte was a man of deep devotion and active piety, was modest and humble, upright and honorable, careful and conscientious in the discharge of his duties to God and man. He was always regarded as a valuable member of Church Courts, because of his good sense, enlightened views and sound judgment.

Rev. John Banks, D. D., was born in Sterling, Scotland, about the year 1763. He had a thorough classical and theological education, and was settled for some time in a pastorate in his native land. He came to this country in 1796, and for nearly a year supplied the church in New York city, from which he received and declined a call in 1798. In September, 1799, he was installed as pastor in Cambridge. In consequence of a trouble alluded to elsewhere, he resigned in June, 1802, and passing to Florida, Montgomery county, was there installed on the 30th of September, 1803. He received the degree of D. D., in 1808. He resigned the charge of Florida, in February, 1816, and moved to Philadelphia and supplied the church there for two years, and was then called and installed as pastor in June, 1818. Here he opened a classical school, and then took charge of the Preparatory Department of the University of Pennsylvania, and taught a private class in Hebrew, composed mainly of city ministers. When Dr. Anderson died the Synod established two theological seminaries, and located the eastern one in Philadelphia, and in May, 1820, elected Dr. Banks as its professor.

He thus remained pastor and professor until he was stricken with apoplexy and immediately died on the 9th of April, 1826, in the sixty-third year of his age.

Dr. Banks was a portly, well-made man, with an uncommonly ruddy complexion, arising from a strong tendency of blood to the head. He dealt much in anecdote, and enjoyed a hearty laugh, was guileless and simple-minded, and profoundly ignorant of the artifices and ways of the world. He had naturally a very excitable temperament which made him under all circumstances a poor disciplinarian, and interfered somewhat with his pastoral success. His voice was good and melodious, but he had trained it to such perfect uniformity that his delivery was in a high degree monotonous. He generally wrote his sermons in full and committed them to memory; they contained a large amount of good, solid divinity, and learned exegesis, but were neither graceful nor correct in style, and were destitute of anything like imagination.

He had an exceedingly retentive memory, and was a very diligent student, and in everything pertaining to his profession was a decidedly learned man. He was a peculiarly fine classical scholar, and especially excelled in Hebrew. He had no superior, perhaps no equal, as a Hebraist in this country. Dr. Matthews, one of his first pupils, says that "he lived and moved and seemed to find a great part of his enjoyment among the Hebrew roots." He wrote the Hebrew language with great ease, and was so familiar with the Hebrew Bible, that if any one would read to him a verse from any part of the English Bible, he could immediately give the corresponding Hebrew. Of him Dr. Alex. Bullions said, "I have heard many men *preach*, whom I should rank much above Dr. Banks, but as a *Lecturer*, I do not remember to have heard more than two individuals whom I regarded his superior."

In 1803, a church was organized in the town of Putnam, where supplies had been sent for several years. During the same year an application was received from a number of families in Westfield (most likely in Orleans county, Vermont), for supply of preaching. Missionaries were sent, the field seemed promising, a church was organized, and elders ordained; and

yet at the end of three years the whole thing was abandoned. It was just so again and again in the early history of both the Washington and the Cambridge Presbyteries, During the organizing period of new settlements, parties of kindred religious sympathies would apply for preaching, but as social crystallization took place, these weaker ones became absorbed by the dominant religious party of the community.

In 1804, the Rev. Andrew Oliver, pastor of the Presbyterian Church in Pelham, Massachusetts, in the Presbytery of Londonderry, came into the bounds of the Presbytery, was received as a member and missionated for a short season, and without any notice or permission of the Presbytery, returned to Pelham. He then asked for a certificate of transfer, which was refused because of his irregular proceeding. In 1806, Mr. Oliver organized a Presbyterian Church in Springfield, Otsego county, New York, which he served for several years, when trouble came, because of his strong doctrinal preaching, and he resigned and organized another church under the care of the Associate Reformed Presbytery of Saratoga, of which he remained the pastor till his death in 1833.

The Church of Cambridge, November 21, 1804, gave a call to the Rev. James Ramsay, of Chartiers Presbytery, which was declined. On the 18th of June, 1807, this church called Mr. Alexander Bullions, but he declined, the call was renewed in October, and finally accepted, and he was ordained and installed on the 13th of the following April.

On the 11th of April, 1804, the Argyle church gave a call to the Rev. Robert Laing, of Chartiers Presbytery, which he accepted in 1805, and was installed on the 26th of March, 1806.

In September, 1807, a petition came from persons in Middletown, Stamford and Delhi, in Delaware county, for preaching. This request was several times repeated, and Mr. A. Bullions made an exploration in October, 1809, and in May, 1812, a church was regularly organized and elders ordained by Mr. Laing.

September 20, 1809, Mr. John Mushat, was licensed to preach the gospel; during the following year he received a call from Ryegate, which he declined. In the spring of 1811, the Synod

appointed him as a missionary to North Carolina, in view of which the Presbytery ordained him on the 18th of the following September.

Mr. David French was licensed on the 1st of November, 1809, received a call the following April, from the united charge of Hebron and Putnam, which he declined, and accepted a call to North Buffalo in the Presbytery of Chartiers.

On the 21st of November, 1810, the Presbytery met in Argyle at the request of Mr. Laing, and "took into consideration the confession which Mr. Laing made at the preceding meeting of Presbytery respecting his being intoxicated, on Monday, August 26, 1810, betwixt Cambridge and Argyle." After the examination of a number of witnesses he was adjudged guilty and rebuked by Presbytery. This did not satisfy his parishioners, for at a meeting on the 30th of the next January the Presbytery received "a petition from Argyle subscribed by a considerable number of that congregation, requesting a dissolution of the connection betwixt them and their pastor, alleging that his usefulness was at an end." At a subsequent meeting, Mr. Laing tendered the resignation of his charge, and on the 2d of September, 1811, the relation was dissolved. In January, 1814, Mr. Laing received a call to Delhi and connections which he accepted in May, 1814, and was subsequently installed. This relation continued for nine years, and then offence and trouble must needs come, as in Argyle, and on the 8th of May, 1823, he was rebuked and suspended from the ministry by the Presbytery. The congregation asked for the dissolution of the pastoral relation, which was granted on the 25th of June. Mr. Laing was restored on the 19th of May, 1824.

May 9, 1814, a unanimous call was given by Argyle to Alexander McClelland, a native of the Presbytery, but a licentiate of the Presbytery of Chartiers. This call was accepted on the 29th of August, on condition that his ordination should not take place before the following May. Mr. McClelland delivered his trials, and on the 12th of June, 1815, was examined "on theological subjects, and his views of our principles as stated in the Testimony." The examination on one or two points was not entirely satisfactory, so the case was postponed till the next

meeting which took place on the 26th of July, when "after much reasoning on the propriety of his ordination, it was agreed to proceed to the ordination and installment," and the 9th of August was appointed the day. When Presbytery met in Argyle, Mr. McClelland did not appear, so the clerk was directed to cite him to appear at next meeting and answer for his failure. On the 25th of September a letter was received from the Presbytery of New York of the Presbyterian Church, stating "that Mr. McClelland had made application to them for admission to their communion, laid before them an extract of a minute of the Associate Presbytery of Cambridge appointing his ordination and admission to the congregation of Argyle, and also a summons from said Presbytery to appear before them and answer for not obtemperating said appointment. They, willing not to act rashly, agreed to write to the Presbytery of Cambridge, to know if they had anything against him, but what respects his views concerning Christian communion." Mr. McClelland was also present and "stated as reasons for not submitting to the appointment of Presbytery at their last meeting, the opposition made by some members to his ordination; and that he considered his request for a dismission an intimation of his intention to leave this Church; and upon the matter of a "declinature," that if there was any want of formality in the manner in which it was made, it was from ignorance of order and not from contempt; that he still declines the fellowship of this Church, and wishes to retire in peace." "Farther procedure in the case was sisted and the matter referred simpliciter to Synod," and directed "a friendly letter to be written to the aforesaid Presbytery of New York."

August 29, 1814, Thomas Beveridge was received as a student of theology. On the 28th of February, 1816, Dr. Banks resigned the charge of Florida, and removed to Philadelphia. On the 30th of September, Mr. John Donaldson, "missioned from the General Associate Synod in Scotland," presented his credentials to Presbytery and was received. He soon received a call from Florida, and was there ordained and installed on the 26th of March, 1817. Peter Bullions, licentiate of the Associate Presbytery of Edinburgh, Scotland, was received, October

27, 1817, and was ordained and installed in South Argyle, on the 4th of March, 1818. The Rev. Joseph Shaw was about this time transferred by Synod to this Presbytery.

February 9, 1818, "some people in Albany" petitioned for supply of sermon. This was granted, and occasionally repeated till May 3, 1820, when a congregation there, hitherto connected in Canada, was received. On November 8, 1820, they petitioned for an election of additional elders, and Peter Bullions was appointed to preside and ordain the elders. He preached in Albany on the third and fourth Sabbaths of November but did not ordain elders, and his reasons were sustained by Presbytery at its next meeting. The Rev. Mr. McDonald had organized this congregation in 1800, and resigned its pastorate in 1818.

August 30, 1819, James Irvine and James Martin were received as students of theology; and the Rev. James Millar was transferred to Presbytery by the Synod. On the 4th of November, Mr. Millar was installed as pastor of the church in Putnam. February 22, 1820, Mr. Donaldson resigned his charge of the Florida congregation. In 1820, the church in New York city was transferred to this Presbytery, and by order of Synod, Mr. Irvine was transferred to the Presbytery of Kentucky, and this Presbytery heard Mr. Beveridge's trials for ordination. Messrs. Thomas and David Goodwillie of Barnet, Vermont, were also recognized as students of theology.

May 3, 1820, Presbytery "took up a reference from Synod at their last meeting, of a proposal to divide themselves into sub-Synods, to meet in General Synod once in three years, &c. It is the opinion of this Presbytery that this would be impracticable in the present situation, answering no valuable purpose, but attended with manifold inconveniences."

June 6, 1820, the families of the congregation of Cambridge which resided in the town of Salem, were at their own request erected into an independent congregation. At the same meeting the Rev. Andrew Stark, of the Associate Presbytery of Edinburgh, was received; he soon afterwards accepted a call to the congregation of New York city, where he was installed, May 17, 1822.

The section of country immediately west of Niagara Falls in Canada, was first settled by refugees from the State of New York, during the Revolutionary War. Those who retired here because of their loyalty to the British Government were supplied with free farms. At different subsequent periods companies of Highlanders made their homes north and west of the upper end of Lake Ontario. These early settlers suffered many privations and made but slow progress, because of the isolation of their position, the severity of the climate, and the difficulty of reducing their heavily timbered land to a state of profitable culture. They were nearly all Scotch by birth, and retained a strong affection for the Presbyterianism of their native land, but their poverty and their secluded location prevented them from making much provision for religious privileges. There were a few church organizations scattered through the country, but they were generally without pastors, and the occasional supply which they received was from traveling, and too often vagabond ministers, who had left Scotland and Ireland because of their worthlessness. A Mr. Orr, who had been connected with Mr. Hamilton's church in New York city, settled in Stamford, about 1815, or soon afterwards, and in 1821, wrote a friendly letter to Dr. Alexander Bullions, in which he stated and lamented their religious destitution, and simply asked that some of the ministers of his Presbytery when going to Pittsburgh might come around by his neighborhood. Dr. Bullions laid this letter before the Presbytery at its meeting on the 27th of August, 1821, and on the 1st of October, they resolved to send the Rev. Peter Campbell, who had just been transferred to them, on a mission to Canada, and ordered collections to be taken up in all their congregations to meet the expense. For some reason satisfactory to Presbytery, Mr. Campbell did not go, and the whole matter was referred to Synod. The Synod at its meeting in May, 1822, appointed Thomas Beveridge, Thomas Hanna and Alexander Bullions "to itinerate in Canada three months each, or thereabout, the expenses incurred by said mission to be defrayed by the Synod." Dr. Bullions did not go at this time, but Beveridge and Hanna left Philadelphia forthwith on horseback, and rode the first week to Cambridge, New York,

and the second week to Caledonia, and crossed the Niagara River at Queenstown. They were not expected by any one, but found plenty of willing hearers. They spent about a month in exploring and organized the congregation of Galt, and laid the foundation of several others which were subsequently organized. They passed on to Detroit and to their homes in Xenia and Cadiz. The Synod continued to foster this Canada Mission, and Dr. Alex. Bullions and Dr. Peter Bullions and other members of the Presbytery visited it within the next three or four years, and in 1825, the Presbytery sent them a box of Testimonies and Catechisms and Tracts for sale and gratuitous distribution.

July 17, 1822, the Presbytery "Resolved, that it is incumbent on these congregations that are numerous and able to contribute according to their respective abilities, to aid and encourage those that are weak and unable to support a stated dispensation of ordinances. That a fund be created and placed at the disposal of Presbytery for aiding weak congregations under our inspection." While this scheme produced very little immediate fruit, yet by recognizing the principle of mutual help, and by keeping it before the attention of the people, it did assist in cherishing and developing a spirit of liberality. Before this Female Benevolent Societies had been formed in Cambridge and Argyle, and perhaps elsewhere, to raise money for the assistance of theological students, and the support of the Theological Hall, which had been lately established under Dr. Banks in Philadelphia.

May 24, 1822, a call was given to Thomas Ferrier from Rye-gate in Vermont, which was subsequently accepted, and he was ordained and installed on the 27th of the following September. This charge he resigned, July 6, 1825. On the 28th of August, 1822, Archibald Whyte, jr., Findley McNaughton and William Easton were received as students of theology. On the 2d of September James Martin was licensed.

Peter Bullions, from the time of his settlement in Argyle, and with the consent of that people, gave a regular portion of his time and labor to the congregation in Hebron. On the 27th of January, 1823, he terminated, with the permission of Presbytery, this oversight of Hebron, and on the 2d of February,

1825, he sent his resignation of the charge of Argyle, having removed from that place to Albany the previous autumn. This resignation was accepted and the pastoral relation dissolved, with the addition, "That Presbytery express their highest disapprobation of Mr. Bullions' conduct in leaving Argyle congregation, as being disorderly, irregular, and unpresbyterial, inasmuch as he did not consult Presbytery on the subject."

On the 20th of February, 1823, the Rev. Peter Campbell was installed as pastor in Florida. As an illustration of the remuneration given by congregations to their pastors fifty or sixty years ago, the salary pledged to Mr. Campbell upon this occasion may be taken as a fair sample. He was to receive annually four hundred dollars in money, the use of a house, a garden and lot, and out-houses, together with thirty cords of firewood drawn to the house. In some cases pasture for one horse and two cows was added. When we consider the great difference in the style of living then and now in the community generally, necessitating the same on the part of the minister; and the equally great difference in the purchasing power of the dollar, it will be seen that congregations made as ample provision for their ministers then as they do now.

September 22, 1823, the church in Hebron called James Irvine, and on the 7th of the following July, he was there ordained and installed. On the 23d of September, 1823, Thomas and David Goodwillie were licensed to preach the gospel. James Martin was, on May the 10th, 1824, ordained and installed in Albany.

At a meeting, February 2d, 1825, Mr. Martin represented the wish of the American Tract Society to be recognized and recommended by the Presbytery. "After being informed of the nature of said society," they "approved thereof, and resolved that members recommend it to their congregations." At this same meeting Horatio Thompson was received as a student of theology.

On the 4th of May, 1825, a number of persons in Johnstown, Fulton county, applied for a supply of sermon. This was granted, and repeated frequently, till the fifth Sabbath of

March, 1828, when a church was regularly organized there by Mr. Gordon.

On the first Wednesday of March, 1825, the congregation of Argyle gave a call to Mr. James White, recently arrived from Scotland, and on the same day the Salem church also gave him a call. He accepted the latter, and was ordained and installed in Salem, July the 6th. This pastorate was short but very successful. Mr. White died December 13, 1827, in the thirty-fourth year of his age.

September 15, 1825, James McGeoch was received as a student of theology; and on the 26th of the same month, Mr. Russel was received as a licentiate from Scotland.

A charge of gross immorality was preferred against the Rev. James Millar of Putnam, on the 14th of September, 1825. Its final consideration was postponed till the 1st of the following February, when the whole case was refered "*simpliciter*" to the Synod. But at the congregation's request, his pastoral relation with the church at Putnam was dissolved, upon the ground that his usefulness there was at an end. He was also denied a seat in Presbytery till the Synod had issued his case. The Synod at its annual meeting in October, 1826, found Mr. Millar guilty, and deposed him from the ministry; his sentence was never afterwards rescinded or modified.

On the 29th of May, 1826, Thomas Goodwillie accepted a call from Barnet, Vermont, and on the 28th of the following September, was there ordained and installed as the assistant and successor of his father.

On the 3d of May, 1826, "several persons in York, Livingston county," petitioned "to be taken under the care of Presbytery and receive as much supply as may be deemed proper." This petition was granted, and in September, 1827, a church was regularly organized by the Rev. Thomas Goodwillie.

June 19, 1826, Archibald Whyte, jr., and Findley McNaughton were licensed, and William Easton during the following September.

On the 29th of June, 1826, Argyle gave a call to the Rev. Thomas Beveridge, which he declined on the 14th of July; but the Presbytery, for some reason, ordered the call to lie upon

the table till the next meeting, to be presented a second time. It was a second time declined. Still on the 7th of February, 1828, the congregation of Argyle made out a second call to Mr. Beveridge, but it met with no better success than its predecessor.

The united congregations of Stamford, Thorald and Beaver Dam, in Canada, gave a call to John Russel in September, 1826. He asked the privilege of holding this under consideration until he might more fully ascertain the state of these congregations. This was granted, and that he might be better fitted for his work in that isolated region, he was ordained on the 31st of October, in Cambridge. It will be remembered that in 1804 the Rev. J. Burns, of the Associate Reformed Church, accepted a call to the congregations of Stamford and Bertie, in Upper Canada, and was installed therein on the 18th of September, 1806, by the Presbytery of Washington. These churches in a few years disappeared from the statistics of the Associate Reformed Church, and whether the Associate churches now calling Mr. Russel, had been gathered to any extent from the wrecks of previous Associate Reformed ones cannot now be ascertained.

In September, 1826, petitions for supply were received from "some persons" in Howard, Steuben county, and from Esquessing, in Upper Canada, and from the Seignory of Nion, and Calwell's Manor, in Lower Canada. The petitioners from Calwell's Manor had most likely been connected with the Associate Reformed Church which the Presbytery of Washington had organized there in 1810, and associated with another at Alburg, in Vermont, but which was utterly wrecked by the war which broke out in 1812 between the two countries.

In 1826, because of the death of Dr. Banks, Professor in the Eastern Theological Hall, the Presbytery appointed Dr. Alex. Bullions, professor *pro tem*, and directed its students to wait upon his instructions. In September, 1827, Peter Gordon, of the United Secession Church in Scotland, and for two years a student of theology in its Hall, was received as a student of theology. After finishing his theological course under Dr. Bullions, he united with the Associate Reformed Presbytery of Washington, and was by it licensed in June 1829.

In the early part of 1827, a call from Bovina and connections was presented to Mr. McNaughton, and declined. He subsequently accepted one to Mercersburg, Pennsylvania. On the 27th of September, of the same year, a call from Baltimore, in Maryland, was presented to Archibald Whyte, jr., and was by him accepted.

It was the custom of the Presbytery in early days to appoint territorial bounds to the several congregations in Washington county, but in the process of time this became very distasteful to some of the families which resided on the borders; because from personal preferences or the condition of the roads, they sometimes wished to change their congregational connection. This could only be done by Presbytery, and application for change invariably gave rise to controversy more or less unpleasant, so on the 12th of September, 1827, it was "resolved that this Presbytery judge it inexpedient to preserve any longer geographical dividing lines between neighboring congregations."

On the 7th of February, 1828, William Pringle, probationer of the United Secession Church of Scotland, applied for admission, and after a long controversy, followed by a protest and appeal to Synod, he was received. The difficulty was his refusing to approve of the Synod's condemnation of the union of the Burghers and Antiburghers in 1820. When this union took place, Professor Paxton headed a small party of Antiburghers who protested and refused to enter the newly formed United Secession Church. The Synod in this country sympathized with "Professor Paxton's Party," and in May, 1826 condemned "said union as a defection from a Covenanted Reformation." In 1827, Professor Paxton's party united with the "Constitutional Presbytery," formed by Dr. McCrie and his few followers in the schism of 1806, and constituted the Synod of Original Seceders. The American Synod held communion with these Original Seceders, as the true Secession Church. This Synod of Original Seceders united with the Free Church in 1852. Mr. Pringle was called to Ryegate, in Vermont, where he was ordained and installed, June 29, 1830, and remained till June 21, 1852, when in consequence of ill health he resigned. He died

in December 14, 1858. "He was an excellent scholar, an able preacher and was highly respected in all his relations."

In the spring of 1828, the church in Putnam gave a call to the Rev. Alexander Gordon, and he was installed on the 2d of July, and resigned the charge, August 3, 1842.

May 7, 1828, Mr. A. Mitchell was received as a probationer from the United Secession Synod of Scotland, and on the 11th of July, Horatio Thompson was licensed. Mr. Mitchell was subsequently rejected as an imposter.

During the early summer of 1829, the church in Argyle called the Rev. James P. Miller, which resulted in his installation in the following October. During the succeeding winter the families in the northern part of the town who resided eight and ten miles from the meeting house, petitioned for a new organization to be located in the village of North Argyle. This was granted, and in the spring of 1830 such an organization was effected, and in November, 1831, the Rev. Duncan Stalker was installed as pastor, and so remained till a year before his death, in December, 1853.

John G. Smart, licensed by the Philadelphia Presbytery, August 17, 1826, was ordained *sine titulo* by the Presbytery of Cambridge on the 5th of November, 1829; accepted a call from Johnstown, Fulton county, 5th of the next May, and was there installed by the Presbytery of Albany, at its first meeting, July 21, 1830.

The Synod at its meeting in the spring of 1830, concluded to divide the Presbytery of Cambridge, and enacted that all its ministers and congregations lying west of the Hudson river and south of a line east from Waterford, should be erected into a new Presbytery, to be styled the Presbytery of Albany. This new Presbytery included the following ministers: Peter Bullions, Andrew Stark, James Martin, Peter Campbell, John G. Smart, Robert Laing and John Russell.

Mr. David Gordon was ordained and installed as pastor in Salem, on the 2d of May, 1832, and resigned on the 20th of June, 1843, to go as a missionary to the Island of Trinidad.

The Rev. James Irvine resigned his pastorate in Hebron, September, 1831, to take the charge of the Second Church in

New York city, which had been recently organized. The Rev. Abraham Anderson, pastor of Steele Creek, North Carolina, being on a visit north, supplied the church in Hebron during the summer of 1832, and having received a call the following spring, was installed as its pastor during the summer of 1833.

The months of June and July of 1835 were spent by the Rev. David Gordon in a missionary tour in the northern part of Essex county, and the neighboring border of Lower Canada, and resulted in the establishment of Essex and Beach Ridge and Hinchinbrook as missionary stations. Mr. Gordon returned and spent the month of October in this section of country. Mr. David Strang, David Thompson, James P. Miller and others visited these stations. The Presbytery directed its several congregations to take up collections to aid these new enterprises, and in the autumn of 1836 and the succeeding summer churches were regularly organized in Essex, Essex county, New York and at Beach Ridge, Hemmingsford and Hinchinbrook in Lower Canada.

In the early days of the American Bible Society leading members of the Associate Synod petitioned that society to bind up with some of their copies of the Bible, the Psalms in metre so that they might be circulated within the bounds of their congregations. The directors of the society declined to do this, upon the grounds that the constitution of the society forbid their circulating anything except the Canonical Books of Scripture in the received translation. The Synod at its meeting in 1835, adopted a Bible scheme of their own to promote the circulation of the Bible with the Psalms in metre. In aid of this scheme, the Presbytery, on the 4th of November, recommended every congregation under its care to organize a Bible Society, and reported a model for their constitution. This movement resulted in the circulation of quite a number of copies of the Bible.

In November, 1835, Thomas Gilkerson was received as a student of theology, and in 1836, Archibald Reid, Isaac Law and John W. Harsha, and in April, 1837, David G. Bullions, were also received as students.

At this point of time a schism took place in the Presbytery,

but it is deemed inexpedient to go into anything like a minute history of its causes and successive steps. The story, if all were told, would be a long one, and perhaps not much for edification. Besides, as told by both parties, it has been long in point, and is therefore accessible to those who are specially anxious to know it. The controversy did involve some important principles of church government, and of submission to lawful authority, even if not lovingly administered; yet no doctrine of grace or distinctive principle of the Church was ever brought in question. The true source and an ever-present element of all the trouble were personal likes and dislikes, and it is human nature to treat with more tenderness and forbearance the words and actions of those we love than of those who have given us cause of offence; and in any controversy among fallible men, wrong on one side is pretty sure to produce more or less wrong on the other side. In this case, if there had been less personal estrangement and more brotherly love and long suffering forbearance, there would have been less offence and trouble. The writer was personally acquainted with nearly all the prominent actors in this long drama, and is glad to be able to testify that they were good men, and that the Holy Ghost set the seal of His approval most unequivocally upon the general work of their lives. The treasure, however, was in earthen vessels, and like Moses and David and Peter these men had their infirmities and weakness, but "he that is without sin among you, let him first cast a stone."

It is not known when the trouble began, for it had evidently been festering some time before it came to the surface. For sundry sayings and doings, covering four years, the Presbytery, on the 2d of September, 1834, suspended Dr. Alexander Bullions from the exercise of his ministry and from the communion of the Church. From this decision no less than ten protests and appeals went up to the Synod which met on the 1st of the following October. After Synod had spent much time and worried through three of these, it lost patience and referred the "whole business" to a committee. This committee reported, and the Synod adopted, that "Dr. Bullions should be suspended from the exercise of the ministerial office for the term

of two months, at the expiration of which, the Presbytery of Cambridge was to rebuke and restore him to office." This last part was to be done on the following conditions, that "the Presbytery of Cambridge require Dr. Bullions to make unequivocal confession of his sin in the following parts of his conduct and express sorrow for the same." Here follow six specifications, and on his submission to these requirements "without limitation or reserve," Presbytery was "to rebuke and restore him to the exercise of his office and to the communion of the Church."

On the 4th of December these requirements were complied with, and the Doctor was rebuked and restored. This was followed by the passage of "an act of oblivion in regard to all past expressions marked or complained of, against members of Presbytery till this time."

For a season there was no further active trouble, but it was very evident that brotherly-love had not been re-established. The Presbytery of Albany became distracted at this time by an off-shoot of the same trouble, and this in its reflex action waked the old difficulty in a more serious shape. Dr. Bullions was led thereby to say some severe things of four of his co-presbyters, which he could not prove to the satisfaction of the Presbytery, and on the 5th of October, 1837, he was "suspended from the exercise of his ministry and the communion of the Church, till he give evidence of repentance." After a few weeks the Doctor disregarded this sentence, and on the 7th of the following February, he and a majority of his congregation declined the authority of the Presbytery, and appealed in a published letter to the public, and met no more with the Presbytery. During the progress of these things the Rev. Duncan Stalker became involved, and was temporarily suspended, so on the 11th of April, 1838, he declined the jurisdiction of the Presbytery and withdrew from its meeting. On the following day Mr. Stalker and Dr. Bullions were both formally deposed from the ministry and excommunicated with the lesser sentence of excommunication.

By the authority and direction of the Synod, the Presbytery of Vermont was organized at Barnet, July 2d, 1838, and con-

sisted ministerially of Thomas Goodwillie and William Pringle. As Dr. Goodwillie was a brother-in-law, and Mr. Pringle a son-in-law of Dr. Bullions, it was very natural that they should sympathize with him, so one of the first acts of this new Presbytery was to review Dr. Bullion's case and formally restore him to the ministry. This added fuel to the flame, and the Synod on the 5th of June, 1840, declared the Presbytery of Vermont dissolved, its ministers suspended, and its congregations transferred to the Presbytery of Cambridge, all of which the Presbytery disregarded.

Dr. Bullions, Mr. Stalker and Archibald Whyte, who sympathized with them, organized themselves into a Presbytery which they called the Associate Presbytery of Cambridge. In the meantime the Presbytery of Albany had been rent in a a similiar manner, and the Synod recognized the minority as the true Presbytery. So in Cambridge, on the 15th of June, 1841, the majority Presbytery of Albany, the minority Presbytery of Cambridge, and the suspended Presbytery of Vermont, met together and organized a Synod to be known as the Associate Synod of North America. This organized schism, or accomplished secession, or whatever it may be called, practically ended the whole difficulty so far as the Presbytery was concerned, although it was only the beginning of trouble in the congregations of the new connection, for there was a residuary party in each one.

Presbytery of Cambridge (New Connection.)

As the history of this body is short, and to prevent confusion, it is given here in full. The precise date of its organization cannot be given, and its minutes cannot be found, but it was most probably in 1838 or '9, and was intended to be a continuation of *the* Cambridge Presbytery. It consisted of Dr. Alexander Bullions, Duncan Stalker, and Archibald Whyte, ministers. Its congregations were in Cambridge, North Argyle, and a newly formed one about a mile north of West Hebron. Daniel McL. Quackenbush, who had been educated at Columbia College, and the Dutch Reformed Theological Seminary, at New Brunswick, New Jersey, was licensed by the Presbytery

of New York in 1839, and ordained and installed in the new Hebron church in December, 1841. Here he remained till the summer of 1847, when he was released, and on the 15th of November, 1848, received a certificate of dismission, and united with the Dutch Reformed Church, in which he still (1880) labors as pastor of Prospect Hill, on Eighty-fifth street, New York city.

Andrew Shiland, who had received his theological training at Princeton Seminary, was licensed by the Presbytery in the autumn of 1846, and was ordained and installed, November 25 1847, by the New York Presbytery, over a small ephemeral church in Southwark, Philadelphia. This he resigned on the 13th of July, 1848, and was installed in the Hebron church on the 16th of January, 1849. During the autumn of 1852, he resigned this charge and received a certificate of dismission to the Presbyterian Church. This congregation never sought another pastor, and after dwindling nearly away, sold its neat brick meeting house to the Covenanter congregation of Argyle and Hebron, and disbanded.

In September 1842, David Goodwillie Bullions was ordained and installed as co-pastor with his father in Cambridge. In 1851, Mr. Stalker was laid aside from the work of the ministry by paralysis, and in June, 1852, he resigned his charge. In June, 1853, the Rev. William E. Henning was ordained and installed as his successor in North Argyle, and still remains its pastor.

Mr. William W. Harsha became a student of theology under the care of Presbytery and pursued his studies under the direction of Dr. Bullions, and was licensed to preach in the autumn of 1845, and a year afterwards was ordained and installed as pastor of a small church in Galena, Illinois. Mr. Robert Burgess was licensed by Presbytery in the spring of 1848, and while missionating in Illinois during the summer 1850, left the Church without its knowledge, and connected with another denomination.

In the summer of 1854, the two Associate Synods met and formed a union in Albany, but the two Presbyteries of Cambridge did not immediately fuse, but retained their separate

organizations as the First and Second Presbyteries of Cambridge till the 17th of June, 1856, when they united, and the schism of eighteen years was terminated.

The Presbytery of Cambridge (Original).

Resuming the history of the old Presbytery, the first incident to be noticed is the organization of a second church in Cambridge. When Dr. Bullions and the majority of his congregation declined the jurisdiction of the Presbytery, February 7, 1838, there was a minority headed by one or two Elders which clung to their old ecclesiastical home; and on the 15th of February, the Rev. A. Anderson met with them and constituted their session, and the Presbytery recognized them as *the* Associate Congregation of Cambridge. James Law was licensed in 1838, and Isaac Law and Archibald Reid in 1840.

In January, 1841, the congregation of Cambridge gave a call to Mr. J. M. French, which was declined; and then called Archibald Reid, who accepted on the 10th of November, 1841, and was ordained and installed January 20, 1842, and remained till his death in the spring of 1847.

In September, 1841, the united congregations of Hinchinbrook, Beech Ridge, and Hemmingsford, in Lower Canada, gave a call to Isaac Law, which he declined, but offered to go and serve them as stated supply, and with this view was ordained in Salem on the 27th of January, 1842. In December, 1842, the residuary churches in Barnet and Ryegate, Vermont, gave a call to Isaac Law, which Presbytery advised him to accept, and he expressed his willingness to do so, but in the spring of 1843, the Canada churches gave him a second call, and the Presbytery referred both to Synod, which advised him to go to Canada. He went forthwith to Canada, but from various causes the time of his installation was postponed again and again, so that he was never installed there. He left these churches in the summer of 1847.

The Rev. A. Gordon was released from the Putnam church on the 3d of August, 1842.

About 1840, the Presbytery resolved upon doing something for the promotion of academic education and under circumstances

where they could retain their students under their immediate denominational influence. An agreement was made with the Washington County Academy in Cambridge which gave them some special privileges, and the Presbytery with the aid of William Stevenson, Esq., erected and furnished a boarding house to be under their exclusive control. They called it "The Cambridge Missionary Institute," and finished it in June, 1843, at an expense of $2,400.

On the 19th of August, 1844, the congregation of English River in Lower Canada was organized, and in connection with the churches of Beach Ridge and Hinchinbrook, called, August the 20th, Mr. Jacob Fisher, which he declined. In May, 1846, they gave a call to the Rev. James Law, which on the 15th of June, he declined, and accepted a call to Big Spring and Pistol Creek, in Tennessee.

On the 9th of May, 1844, Salem called Mr. Jacob Fisher, but he declined. In November, 1845, they called Mr. Samuel F. Morrow, who, on the 25th of the same month, declined this call and accepted one from the church in Albany. On the 11th of February, 1847, they gave a call to Mr. David W. French, which he accepted, and was there ordained and installed on the 8th of the next September, and remained till the spring of 1855.

October 8, 1844, the congregation in Putnam gave a call to Jacob Fisher, which they afterwards withdrew, deeming it unnecessary to prosecute it. In January, 1847, they gave a call to Joseph D. Wolf, which was afterwards withdrawn. In May, 1846, A. Story was called and declined. On the 21st of April, 1847, they gave a call to Rev. Isaac Law, which he accepted, July 7, and was installed, October the 7th, and retained the charge till his death on the 28th of January, 1861.

The residuary churches in Barnet and Ryegate gave a call in June, 1845 to James C. Herron, which he declined. In February of the next year they called James McArthur, who accepted and was ordained and installed on the 11th of September, 1846. Isaac Law and Archibald Reid were appointed to officiate upon this occasion and they reported to Presbytery at its next meeting that they had fulfilled their appointment. There is no evi-

dence that they organized as a Presbytery, and yet they may have done so. Soon after this, Messrs. Law and McArthur were appointed to ordain and install Mr. Austin in Canada, but upon that occasion they organized as a Presbytery, and reported a minute of their proceedings.

On the 15th of July, 1846, Moses Arnot was ordained, in view of an immediate settlement in the State of Indiana, and on the 17th of July, 1849, James N. Shankland was licensed to preach the gospel.

In April, 1847, the church in Cambridge gave a call to the Rev. A. Anderson, which was declined, and on the 25th of the following August they called Mr. Hugh K. Lusk. He accepted on the 8th of September, and was ordained and installed on the 20th of October. He served them till the 6th of May, 1857, when his resignation was accepted. This congregation preserved a nominal existence for about two years longer, and then disbanded, the members distributing themselves among the neighboring United Presbyterian churches.

The Associate Synod at its meeting in 1847, elected the Rev. Abraham Anderson, D. D., to a professorship in its Theological Seminary in Canonsburg, Pennsylvania, in consequence of which he resigned his pastoral relation to the church in Hebron, on the 8th of the succeeding September. During the following March this congregation called Mr. James Ballantine, and it resulted in his ordination and installation on the 19th of September, 1848. After a little more than a year this pastorate was suddenly terminated by the death of Mr. Ballantine. They then, on the 31st of October, 1850, gave a call to the Rev. Joseph McKee, who had been appointed as missionary to Oregon. This call he accepted and was installed on the 20th of the following March, and remained till the 1st of July, 1857, when he resigned and removed to the State of Pennsylvania.

In September, 1847, the congregations of Hemmingsford and Hinchinbrook gave a call to James G. Austin, which led to his ordination and installation on the 6th of July, 1848. In the summer of 1851, he left Canada and the bounds of the Presbytery, and these congregations in the following February called

Mr. William Hawthorne, who accepted and was ordained and installed September, 26, 1852.

On the 9th of May, 1849, a petition was received "from a number of members of the Associate Church residing in and near East Greenwich, for the erection of a new congregation in that vicinity." This was granted, and on the 30th of May, Mr. French organized a church with fifty-four members, and on the 30th of August ordained and installed its elders. This newly organized church on the 21st of February, 1850, called Mr. Joseph McKirahan, who was ordained and installed on the 23d of April. He resigned May 24, 1854, and was succeeded by John B. Dunn, who was called in April, 1857, and was ordained and installed on the 12th of the following November.

At the request of certain persons in Warren county, Presbytery sent Mr. Ballantine, in the autumn of 1849, to explore the region around the head of Lake George. Others followed him, and in September, 1850, Mr. French organized a congregation in the town of Queensbury, of twenty-one members. Mr. John Altson, Alexander Orr and William Hiddleston were ordained ruling elders. They received supply from time to time till the 1st of July, 1857, when the Rev. Chauncy Webster was installed as pastor for half of his time, giving the other half to a missionary station in Glenn's Falls. They built a snug little church at the French Mountain, and in three years numbered about fifty members. In 1860 Mr. Webster resigned, and the Queensbury congregation finally merged into a Presbyterian church.

The Associate Synod at its meeting in New York in May, 1850, elected the Rev. James P. Miller as its missionary to Oregon. In consequence of this his pastoral relation with the church in South Argyle was terminated in March, 1851. This church, March 14th, 1852, called Mr. James Thompson, who was ordained and installed as pastor July 13th, following. Having received a call to the Mission Church in New York city, he was transferred to it on the 29th of March, 1853. On the second Wednesday of May, 1853, South Argyle gave a call to the Rev. Joseph Thompson, but upon hearing that he had accepted a call in the Presbytery of Chartiers, it was withdrawn.

On the 25th of May, 1854, they called Alexander Thompson, who accepted upon the condition that he would be allowed to fill out his Synodic appointments, but ere that was done he died. In October, 1856, Mr. James A. Duff received a call, and was ordained and installed on the 3d of the following February.

In 1850, the Rev. John G. Smart, D. D., having retired from the pastorate, made his home at Coila, and remained an active and useful member of Presbytery during the remainder of his life. John Gardner Smart was born in Huntingdon, Pennsylvania, August the 3d, 1804; was graduated at Jefferson College, and studied theology under Dr. Banks in Philadelphia, during which time he brought out the first American edition of Cicero's Orations, with notes in English, long known as Smart's Cicero. He was licensed to preach on the 17th of August, 1826, by the Presbytery of Philadelphia, and was ordained by the Presbytery of Cambridge on the 5th of November, 1829. He was installed as pastor in Johnstown, Fulton county, by the Presbytery of Albany, on the 21st of July, 1830. He resigned Johnstown in September, 1837, and was installed as pastor in Baltimore, Maryland, May 2d, 1838. This charge he resigned in June, 1850, and retired to Coila in New York. He died July 18th, 1862.

Dr. Smart was very methodical in the arrangement of his sermons, and always neat and clear in style. His enunciation was distinct, his manner pleasant but not very energetic. His discourses were uniformly instructive and edifying. He was a very useful member of ecclesiastical courts, because of his wisdom, knowledge, and probity. He was kind, courteous and hospitable, although a little stiff in his manner to strangers so that he was often misjudged.

Sherrington, in Lower Canada, was organized on the 26th of February, 1852, with a membership of forty, and at the same time gave a call to A. C. Stewart. Mr. Stewart accepted the call on the 2d of March, and had subjects of trial for ordination assigned to him. These trial exercises he delivered on the 22d of September, but Presbytery declined to sustain them, and directed him to re-write them for the next meeting. In Octo-

ber he delivered these, but Presbytery still refused unanimously to accept, and assigned a new subject for critical exercise. On the 4th of May, 1853, Mr. Stewart appeared again before Presbytery, and when the vote for sustaining his trials *in cumulo* was taken, it was decided unanimously not to sustain, and "it was agreed that he be notified that he cannot be employed in Canada East longer than till the next meeting of Synod, and that he be advised in a friendly manner of the views of Presbytery in relation to his license being continued."

On the 15th of November, 1853, Gilbert Small was licensed, and on the 22d of October, 1855, Gilbert Hamilton Robertson was also licensed to preach the gospel.

On the 2d of January, 1856, the church of North Argyle with its pastor, Mr. W. E. Henning, hitherto under the care of the Second Presbytery, applied for admission. This was granted, and the Synod at its next meeting, May the 25th, ordered the consolidation of these two Presbyteries; and on the 17th of June, 1856, the First and Second Presbyteries of Cambridge met in South Argyle, and were constituted as one Presbytery. Dr. Bullions preached the opening sermon from Psalm 122:6, and led in the prayer of institution.

In January, 1857, the church in East Salem gave a call to Mr. J. B. Dunn which he declined. On the 7th of April, 1858, the church at West Hebron gave a call to Mr. W. M. Coleman, which he also declined. On the 14th of July, 1857, the church in Coila gave a call to the Rev. Henry Gordon of the Reformed Presbyterian Church, to be the assistant and successor of Dr. Bullions. This he accepted and was installed on the 1st of September.

In July, 1857, the Rev. Hugh Brown, stated supply to a congregation in Spencerville, a few miles north of Prescott in Upper Canada, applied for admission to the Presbytery, and was admitted on the 1st of September to membership. On the 12th of November the church in Spencerville was also received under the care of Presbytery, and on the 18th of the same month Mr. Brown was installed as their pastor. Two months after this, the congregation reconsidered their movement and placed themselves under the care of the Church of Scotland in

Canada. Mr. Brown was opposed to this, and on the 9th of February, 1858, the Presbytery declared him released from his pastoral relation. On the 7th of April, Mr. Brown received a call from the congregation in East Salem, and was installed there on the 4th of May, 1858.

In the spring of 1859, a congregation was organized at Gore, a few miles north of Hinchinbrook, in Canada East.

The Presbytery held its final meeting in South Argyle on the 25th of October, 1859, the same day that the United Presbyterian Presbytery of Argyle was organized by the union of the Presbyteries of Washington and Cambridge.

List of Associate Ministers.

The following is a list of the ministers reared or educated within the bounds of the Presbytery of Cambridge.

John Mushat was born in Argyle; was educated at Union College and under Dr. Anderson; was licensed September 20th, 1809; was ordained September 18, 1811, and subsequently installed at Virgin Springs, North Carolina; he gave up the exercises of the ministry in 1825, because of indisposition; was reported an able and eloquent preacher; he subsequently became a lawyer, and possibly an unbeliever.

David French was born in Salem in 1783; was graduated at Union College and studied theology with Dr. Anderson; was licensed November 1st, 1809; was ordained and installed by the Chartiers Presbytery at Buffalo, Washington county, Pennsylvania, on the 2d of July, 1811: remained in charge till January 3d, 1854; died March 30th, 1855. An excellent man who gave five of his sons to the ministry.

Alexander McClelland, D. D., LL. D., was born at Schenectady in 1794; was graduated, when sixteen years old, at Union College, studied theology under Dr. Anderson; was licensed by the Chartiers Presbytery September 29th, 1813; was ordained in 1815 and installed as pastor of Rutgers' Street Presbyterian Church, New York; was Professor of Moral and Mental Philosophy in Dickinson College, Pennsylvania, from 1822 to 1829, and in the College and Theological Seminary at New Brunswick he

filled professorships from 1829 till his death December 19th, 1864. As a teacher he had no superior.

Thomas Beveridge, D. D., was born in Cambridge, October 9th, 1796; was prepared for college by Drs. A. Heron and Alex. Bullions; was graduated at Union College in 1814; studied theology with Dr. Anderson; was licensed by the Chartiers Presbytery August 18th, 1819; on the 29th of August, 1820, he delivered his trials for ordination before the Presbytery of Cambridge which were sustained, and he was so certified to the Presbytery of Kentucky, which ordained him at Xenia, and installed him as pastor of Xenia and Sugar Creek on the 9th of January, 1821; resigned this charge February, 1824, on account of ill-health; was installed in May, 1828, as pastor of the church in Philadelphia; was elected in October, 1835, as Professor of Theology; and so continued till his death, May the 30th, 1873.

Chauncey Webster was born in Hartford, Washington county, New York, May 20, 1799; was a printer in Albany, where he was ordained by Dr. Martin as ruling elder, April 9, 1826; studied theology at Canonsburg, and was licensed by the Presbytery of Albany, July 20, 1836; was ordained and installed pastor of the First Associate congregation of Philadelphia, November 2, 1837. He was subsequently pastor of the congregations in Queensbury, New York, and Hinchinbrook, Canada, and died at Webster's Mills, Fulton county, Pennsylvania, April 18, 1880.

James Irvine was born in Jackson about the year 1800; was graduated at Union College, and studied theology under Dr. Banks; was licensed by the Presbytery of Kentucky; was ordained and installed in Hebron on the 7th of July, 1824; was installed on the 17th of November, 1831, over the Second Church in New York city; died November 25th, 1835.

Thomas Goodwillie, D. D., was born in Barnet, Vermont September 27, 1800; was graduated at Dartmouth College in 1820; studied theology with Dr. Banks; was licensed September 23d, 1823; was ordained on the 28th of September, 1826, as assistant and successor of his father; retained charge till his death on the 11th of February, 1867.

David Goodwillie, D. D., was born in Barnet, Vermont, August 28, 1802; was graduated at Dartmouth College in 1820; studied theology with Dr. Banks; was licensed September 23d, 1823; was ordained and installed, April 26th, 1826, by the Ohio Presbytery, as pastor of Deer Creek, Poland and Liberty; resigned August 30th, 1875, and still lives.

Archibald Whyte, jr., was born in Argyle, August 3d, 1800; was graduated at Union College in 1822; studied theology with Dr. Banks; was licensed June 19th, 1826; was ordained and installed in Baltimore, Maryland, December 5th, 1827; in 1833 became pastor of Steele Creek and Bethany in South Carolina; in 1839 declined the authority of the Associate Synod because of its action on the subject of slavery, and died in September, 1865.

James Martin, D. D., was born in Albany, May 12th, 1796, but was reared in Argyle; was graduated in 1819, at Union College; studied theology with Dr. Banks; was licensed September 2d, 1822; was ordained and installed in Albany, May 10th, 1824; in 1842 he was elected Professor of Theology; died at Canonsburg, June 15th, 1846.

Findley W. McNaughton was born in Argyle; was graduated at Union College, and studied theology with Dr. Banks; was licensed the 19th of June, 1826; was ordained and installed as pastor of Mercersburg and the Cove in Pennsylvania, on the 20th of May, 1828, by the Presbytery of Philadelphia; resigned in 1857, and is now in connection with the Presbyterian Church.

William Easton, D. D., was born in Ancrum, Scotland, October 2d, 1804; was reared in Argyle, and was fitted for college by Dr. A. Bullions; was graduated at Union College; studied theology with Dr. Banks; was licensed in September, 1826; was ordained and installed at Octoraro, Pennsylvania, June 7th, 1827; resigned October, 1878; died June 12th, 1879.

Horatio Thompson, D. D., was born in Jackson; was graduated at Union College; was recognized by Presbytery as a student of theology, February 2d, 1825; studied theology with Dr. Banks; was licensed July 10th, 1828, by the Cambridge Presbytery; was ordained by the Presbytery of the Carolinas,

March, 1834, and installed pastor of Ebenezer, Timber Ridge and Broad Creek, Virginia; in 1839 he declined the authority of the Associate Synod because of its action upon the subject of slavery; joined the Associate Reformed Synod of the South, and has ever since been pastor of the Associate Reformed congregations of Timber Ridge and Old Providence in Virginia.

James McGeoch was born in North Hebron, July 23, 1805; was graduated at Union College; was received as a student of theology September 15, 1825, spent some time with Dr. A. Bullions; then, 1828 and '9, in Edinburgh, Scotland; finished at Princeton; ordained and installed in the Presbyterian Church in Bloomington, Illinois, where he died, September 13, 1833.

David Gordon was born in Scotland; studied theology with Dr. Alex. Bullions; was licensed in June, 1830; was ordained and installed at East Salem, May 2d, 1832; went to Trinidad as a missionary in 1843, and died there December 30th, 1844.

John S. Easton, D. D., was born in Ancrum, near Jedburgh, in Scotland, August 7, 1806; was reared in Argyle; was educated at Union College and Canonsburg Theological Seminary; was licensed June 24, 1834, by the Philadelphia Presbytery; was ordained, May 5th, 1836, and installed pastor of Stone Valley, Lewistown and Kishacoquillas congregations, Pennsylvania; after holding two or three other pastorates he died on the 25th of July, 1879.

Edward Small was born in Cambridge; was educated at Union College and Canonsburg Theological Seminary; was licensed June 13th, 1837, by the Chartiers Presbytery; was ordained October 8th, 1839, by the Shenango Presbytery, and is now without a charge at Mercer, Pennsylvania.

George M. Hall was born in Hebron, December 26th, 1807; was educated at Union College and Canonsburg Theological Seminary; was licensed July 8th, 1835, by the Chartiers Presbytery; was ordained September 16th, 1836, by the Miami Presbytery, and installed pastor of Madison and Big Creek, Indiana; after holding several other pastoral charges, died without charge at Cambridge, December 27th, 1874.

Samuel McArthur was born in Cambridge; was educated at Union College and Canonsburg Theological Seminary; was

licensed June 13th, 1837, by the Chartiers Presbytery; was ordained, November 1st, 1838, by the Muskingum Presbytery; and is now at New Concord, Ohio, without charge.

John W. Harsha was born in Argyle; was educated at Union College and Canonsburg Theological Seminary; was licensed in 1838; accepted a call to West Beaver, &c., July 1st, 1839; was ordained and installed by the Ohio Presbytery, April 28th, 1840; and is now without charge at South Argyle.

James Law was born in Salem in 1810; was educated at Union College and Canonsburg Theological Seminary; was licensed July 17th, 1838; was ordained by the Richland Presbytery, May 13th, 1840; accepted a call, June 15, 1846, to Big Spring and Pistol Creek, Tennessee, and died without charge in Philadelphia, July 26th, 1872.

Thomas Gilkerson was born in Vermont; was educated at Jefferson College and Canonsburg Theological Seminary; was licensed by the Chartiers Presbytery, July 1st, 1839; was ordained and installed by the Allegheny Presbytery in October, 1840, as pastor of the congregations of Conemaugh and Warren; died February 10th, 1859.

Archibald Reid was born in Argyle, November 12, 1809; was educated at Union College and Canonsburg Theological Seminary; was licensed July 17th, 1840; was ordained and installed in Cambridge, January 20th, 1842, and died February 27, 1847.

Isaac Law was born in Salem, September 3d, 1815; was educated at Union College and Canonsburg Theological Seminary; was licensed June 26th, 1840; was ordained January 27th, 1842, *sine titulo;* served several years as stated supply in Canada East; was installed, October 7th, 1847, as pastor, in Putnam, where he died January 28th, 1861.

Daniel McL. Quackenbush was born in Washington county; was educated at Columbia College and New Brunswick Theological Seminary; was licensed by the Second Presbytery of Cambridge, in 1839, and ordained and installed in December, 1841, as pastor of the Second Hebron congregation; resigned November 15th, 1848; joined the Dutch Church, and is now pastor of a church in New York city.

David G. Bullions was born in Cambridge; was educated at Union College and Canonsburg Theological Seminary; was licensed in 1841; was ordained and installed in September, 1842, as the assistant of his father; resigned in 1857, and became pastor of the Presbyterian Church of West Milton, where he died, October 1st, 1864.

James R. Doig, D. D., was born in Salem; was graduated at Union College; studied theology at Canonsburg; was licensed in 1841; was ordained by Richland Presbytery, September 10, 1842, and is now located at Vinton, Iowa.

Moses Arnott was born in Cambridge, June 18th, 1820; was educated at Jefferson College and Canonsburg Theological Seminary; was licensed in June 1845; was ordained June 15th, 1846, by Cambridge Presbytery, in view of his settlement in Indiana, which soon took place; died in South Hanover, Indiana, July 11th, 1874.

James McArthur was born in Cambridge; was educated at Franklin College and Canonsburg Theological Seminary; was licensed in 1845; was ordained and installed at Barnet, Vermont, September 11th, 1846; held several other charges, and is now at Monmouth, Illinois, infirm.

William W. Harsha, was born in Hebron; was graduated at Union College; studied theology with Dr. Alex. Bullions; was licensed in the autumn of 1845; by the Second Presbytery of Cambridge; was ordained in 1846, and installed as pastor of a church in Galena, Illinois, subsequently went into the Presbyterian Church, where he has had several charges, and is now in Jacksonville, Illinois.

Andrew Shiland, D. D., was born in Cambridge; was graduated at Union College; studied theology at Princeton Seminary; was licensed by the Second Presbytery of Cambridge in the autumn of 1846; was ordained and installed November 25th, 1847, by the Presbytery of New York, over a small church in Philadelphia; in 1849 became pastor of the Second Hebron Church; in 1852 he passed to the Presbyterian Church, and is now pastor of a church in Long Island.

Robert Burgess was born in Washington county; studied theology under the care of the Second Presbytery of Cam-

bridge, and was by it licensed in the spring of 1848, and in the summer of 1850, passed, without asking for a certificate, to another denomination.

James N. Shankland was born in Argyle; was educated at Union College and Canonsburg Theological Seminary; was licensed July 17th, 1849; was ordained by the Chicago Presbytery, April 11th, 1860; is now in Iowa.

John C. Telford was born in Jackson; was educated at Jefferson College and Canonsburg Theological Seminary; was licensed by the Chartiers Presbytery, June 20th, 1848; was ordained January 1st, 1850, by the Clarion Presbytery, and installed pastor of the congregation of Mahoning; and is now at West Lebanon, Pennsylvania.

J. C. Murch was born in Vermont, March 20th, 1820; was graduated at Granville College, Ohio; studied theology at Canonsburg; was licensed by the Chartiers Presbytery, October 29th, 1850; was ordained by the Southern Indiana Presbytery, November 7th, 1851, *sine titulo;* was pastor of West Alexandria and Wheeling, 1853–9; of New Concord, Ohio, 1860–76; was installed at Scotch Ridge, Ohio, January 15th, 1879; died May 27th, 1879.

Andrew M. Beveridge was born in Argyle; was educated and ordained under Presbyterian care, and is now pastor of the Presbyterian Church in Lansingburg, N. Y.

Gilbert Small was born in Argyle; was educated at Union College and Canonsburg Theological Seminary; was licensed November 15th, 1853; was ordained by the Miami Presbytery, November 1st, 1856, and is now in the Presbyterian Church.

Gilbert Hamilton Robertson, D. D., was born in Argyle; was educated at Union College and Canonsburg Seminary; was licensed October 22d, 1855, by Cambridge Presbytery; was ordained and installed July 13th, 1858, by the Washington Presbytery, in Hebron; joined the Presbyterian Church in 1860; had charges in Illinois and Kentucky; is now supplying the Protestant Methodist Church, in Sandwich, Illinois.

William S. Smart, D. D.,(son of Dr. J. G.,) was licensed and ordained in the Congregational Church, and is now pastor of the First Congregational Society in Albany.

James P. McArthur was born in Jackson, Washington county, New York, October 22d, 1827; was graduated at Union College, and studied theology at Canonsburg and Xenia; was licensed by Miami Presbytery in 1857, and died April 15, 1859, of typhoid fever.

John Gardner Smart (son of Dr. J. G.,) was born in Baltimore, Maryland, in 1840; was graduated at Amherst College; studied theology at Princeton; was licensed by the Presbytery of New Brunswick, in 1871; and was ordained and installed by the Dutch Classis of Saratoga, April, 1872, as pastor of the Dutch Church of Greenwich, N. Y.

CHAPTER IV.

United Presbyterian, 1859-1880.

THE United Presbyterian Synod of New York at its first meeting in York, Livingston county, on the 15th of October, 1858, ordered the erection of the Presbytery of Argyle, to be composed of the United Presbyterian ministers and congregations within "those portions of the State of New York and of the Province of Canada East, lying within the present boundaries of the Presbyteries of Cambridge and Washington." In accordance with this act a meeting was held in the South Argyle Church, on the 25th of October, 1859, when the Rev. George Mairs preached from II. Samuel, 23: 5, and constituted the United Presbyterian Presbytery of Argyle with prayer. The following roll of ministers was made out: Peter Campbell, George Mairs, John G. Smart, Chauncy Webster, James Law, John W. Harsha, Isaac Law, Hugh Brown, James B. Scouller, Henry Gordon, James Forsythe, William Hawthorne, William E. Henning, William B. Shortt, James A. Duff, G. Hamilton Robertson, John B. Dunn, John Crawford and John Harper. All of whom were present except Campbell, Harsha, Hawthorne, Forsythe and Crawford. Also ruling elders, George McGeoch, Alexander P. Robinson, Daniel McFarland, Robert McGeoch, William McNeill, William Barkley and Samuel Dobbin. The congregations under the care of the Presbytery were Salem, Cambridge, Coila, South Argyle, Hebron, Argyle, West Hebron, Putnam, East Salem, North Argyle, East Greenwich, Queensbury, Hemmingsford, Hinchenbrook, Gore, Covey Hill and Lisbon. The Rev. W. E. Henning was elected moderator, and the Rev. G. H. Robertson, stated clerk.

On the 1st of May, 1860, Mr. Hawthorne resigned the pastorate of Hemmingsford and Hinchenbrook in Canada East, because of their inability to support him. He remained, however, with them, and in the summer of 1862 Hemmingsford and Covey

Hill gave him a call, which he accepted conditionally, but was never installed. On the 3d of September, 1861, Hinchenbrook (afterwards oalled Rockburn) and Gore, gave a call to the Rev. C. Webster, which he accepted and was installed soon afterwards. In the autumn of 1862 the Synod of New York erected a new Presbytery to be called the Presbytery of St. Lawrence, to embrace John Harper and his charge in Lisbon, and the Canada congregations with their pastors, Hawthorne and Webster. These congregations have never since been connected with Argyle Presbytery. It may not be out of place to state, that in 1870, Mr. Hawthorne gave up his charge and retired to his farm across the border in the State of New York. In the same year, Mr. Webster resigned and retired from the active duties of the ministry, and resided at Webster's Mills, in Fulton county, Pennsylvania, till his death in April, 1880. This broke up the Presbytery of St. Lawrence, and Mr. Harper and his charge were transferred to the Presbytery of Albany. The congregations in Canada East united with the Associate Presbyteries of Canada, because of their distance and isolation from our Church, and the Canada Churches around them had grown strong enough to help them.

On the 26th of June, 1860, William R. McKee accepted a call to West Hebron, and was ordained and installed on the 4th of the following September, and remained till the 3d of September, 1867. On the 1st of January, 1861, Isaac N. White, accepted a call to Hebron, and was ordained and installed on the 17th of the following May, and remained till the 10th of November, 1863. Mr. Dunn resigned the pastorate of East Greenwich on the 24th of September, 1861, and died during the succeeding winter. On the 24th of September, 1861, Thomas H. Hanna declined a call from South Argyle. On the 25th of February, 1862, a call was sustained from Putnam to Mr. Thomas Lawrence, which he accepted and was there ordained and installed on the 8th of the next September, and resigned on the 18th of June, 1867. On May the 6th, 1862, a call was sustained from South Argyle to the Rev. W. Bruce, of Baltimore, which was declined. Mr. Scouller resigned the charge of

the Argyle congregation, the dissolution to take place, April 1, 1862.

On May 1st, 1860, Joseph Thyne, student of theology, was transferred to the Presbytery of Miami. William James Reid was licensed to preach the gospel, April 2d, 1861. On the 17th of May, William N. Randles, George M. Wiley, David M. McClellan, Morrison S. Telford and George M. Robinson were received as students of theology; as were also Andrew F. Ashton on May 6th, and John R. Fisher on July 9th, 1862. Mr. Telford was transferred, September 7, 1862, to the Presbytery of Conemaugh, and Mr. Ashton on the 5th of May, 1863, to the Presbytery of Xenia. William N. Randles, James H. Robinson and George M. Wiley, were licensed on the 6th of May, 1862. D. M. McClellan was licensed, April 12th, 1864, and J. R. Fisher, on the 2d of May, 1865.

On the 9th of July, 1862, two calls were sustained for David M. Ure, one was from Argyle and the other was from East Greenwich. He accepted the former, and was ordained and installed on the 8th of the subsequent October. An incident took place at this ordination which deserves notice because of a principle which lay back of it. The member that presided laid his hand upon the head of Mr. Ure at the beginning of his prayer, and the other ministers stood around waiting to lay their hands on, when it would be mentioned in the prayer, that they now ordained the kneeling brother by the laying on of the hands of the Presbytery. But such a passage did not occur and the prayer ended without any hand except that of the leader upon the head of Mr. Ure. On the next morning the following paper was received, signed by all the elders of the congregation.

"To the Presbytery of Argyle, to meet in Argyle on the 8th day of October, 1862. The session of Argyle would respectfully submit the following inquiry:

"That whereas the Word of God explicitly requires that the ordination of ministers shall be by the laying on of the hands of the Presbytery.

"And whereas in the ordination of Mr. Ure that important part was omitted. Does that omission in any way invalidate his ordination?"

After considerable discussion the Presbytery concluded that it would be safest to act regularly, and "to proceed to the ordination of Mr. Ure by the laying on of the hands of the Presbytery." After the delivery of the missionary sermon that evening, the Synod being in session, Mr. Ure was ordained by the laying on of the hands of the Presbytery, and installed pastor of the Argyle congregation.

In the midst of the Rebellion, and when the prospects of our country were most gloomy and discouraging, the Presbytery at its meeting on the 5th of May, 1863, made the state of the country a matter of special consideration, and after careful and prayerful deliberation, passed the following resolutions:

1st. That we do hereby assert our devoted, unfaltering and loyal attachment to the government in its present struggles for maintaining the "ordinance of God" in its supremacy.

2d. That as a Presbytery we do hereby offer our services, if required, as ministers of the gospel to aid in administering spiritual consolation and encouragement to our soldiers, and especially to the sick, the wounded and the dying.

3d. That we shall ever pray for the complete and final success of the government, and shall endeavor to aid and support it by all legitimate means within our power.

At another meeting on the 15th of October, it was resolved to send four of its ministers to labor six weeks each in the army under the direction of the Christian Commission. Messrs. McKee, Lawrence, Ure, and Forsythe were selected for this service.

A call was sustained, May 5th, 1863, from East Greenwich to Mr. T. J. Wilson, which he declined. Another call from East Greenwich to James M. Orr was sustained on the 10th of November. This was accepted and Mr. Orr was ordained and installed on the 10th of March, 1864. This pastorate was terminated on the 18th of April, 1865, by the death of Mr. Orr.

On the 19th of July, 1863, a call was sustained from South Argyle to the Rev. James H. Andrew, which was accepted, although he was not installed until the 7th of the next June. Mr. Andrew resigned on the 13th of January, 1874.

On the 10th of March, 1864, a call was sustained from Hebron to Mr. A. H. Anderson, which was declined. They gave another call on the 14th of November, 1865, to Mr. W. M. Richie, which was also declined. On the 1st of May, 1866, Mr. John R. Fisher accepted a call to Hebron, and was ordained and installed on the 14th of the following June. On the 17th of June, 1874, Mr. Fisher resigned and passed to the Presbyterian Church.

On the 2d of January, 1866, East Greenwich gave a call to Mr. W. M. Richie, which he declined. On the 8th of October, 1867, they called Mr. A. G. King, who also declined. On the 5th of May, 1868, they called Mr. W. R. Gladstone, who accepted, and was ordained and installed on 8th of September. Because of declining health he resigned on the 2d of January, 1877, and died on the 13th of February.

On the 7th of May, 1867, Mr. Brown resigned the charge of East Salem, and on the 22d of June, 1869, Mr. J. B. Clapperton was ordained and installed as his successor. He resigned on the 8th of February, 1876, and was succeeded by R. J. Cunningham, who was ordained and installed on the 23d of August, 1876, and is still pastor. The Rev. G. M. Wiley was installed as pastor of the West Hebron congregation on the 7th of April, 1868, and Samuel Bigger was ordained and installed as pastor in Putnam, on the 29th of September, and both so remain.

The death of Dr. T. Goodwillie in 1867, reduced the Vermont Presbytery so that it could not meet for business, so in obedience to the direction of the Synod of New York, the Presbytery of Argyle, on the 28th of May, 1868, assumed the care of the congregations of that Presbytery for three years. This supervision was again assumed in 1877, and continued till the 23d of October, 1878, when the Vermont Presbytery was re-organized. During this period the Rev. John Service was installed in Barnet in the autumn of 1868, and disjoined on the 8th of March, 1877. The Rev. W. Bruce accepted a call to Ryegate, and was installed, October 1st, 1868, and resigned August 10th, 1870. The Rev. J. B. Clapperton was installed in Ryegate on the 9th

of June, 1876, as pastor, and Mr. A. S. Stewart was ordained and installed in Greensboro', on the 23d of October, 1878.

Mr. Forsythe resigned the charge of the Salem congregation on the 14th of May, 1870, and passed to the Dutch Church. The congregation gave an unsuccessful call to Joseph R. Wallace, on the 7th of February, 1871, and a successful one to the Rev. W. A. Mackenzie, who was installed on the 14th of November, 1871.

Mr. Ure resigned the charge of the Argyle congregation, February 1st, 1872, and was succeded by Mr. W. P. Kane, who was ordained and installed, November 20th, 1873. Mr. Thomas Wylie was ordained and installed in the pastorate of Hebron on the 26th of January, 1875, but his health failing him, he resigned on the 18th of September of the following year, and died on the 3d of April, 1877. On the 26th of January, 1875, a call was sustained from South Argyle to Mr. A. W. Morris, which he accepted, and was ordained and installed on the 7th of the following September. The Rev. G. T. Galbraith was installed as pastor in East Greenwich, on the 27th of June, 1877. The Hebron congregation gave an unsuccessful call to the Rev. M. S. McCord on the 1st of May, 1877, and a successful one on the 4th of April, 1878, to the Rev. John Hood, who was installed on the 7th of the following May. May 1st, 1866, George M. Robinson, student of theology, was dismissed to the Presbyterian Church. R. H. Hume was received as a student of theology, September 1st, 1874, and was licensed to preach on the 4th of May, 1875. Mr. Willard McEachron was received as a student of theology, September 2d, 1879.

The Rev. Peter Campbell, for some time the senior minister in Presbytery, was born in Cromie, Perthshire, Scotland, in November, 1784; was graduated at the University of Glasgow in 1814; studied theology in Edinburgh, and was licensed August 3d, 1819, by the Associate Presbytery of Glasgow. In 1820, he emigrated to the United States, and was ordained at Carlisle, Pennsylvania, on the 28th of September of same year by the Presbytery of Philadelphia; labored as a missionary for nearly three years in Virginia and North and South Carolina; and was installed as pastor, February 20, 1823, in Florida, Mont-

gomery county, New York. In 1844, he resigned, and spent twelve years in missionary work and supplying the vacant churches in Vermont and Canada East, after which he retired from the active duties of the ministry, and settled in Cambridge, where he died on the 19th of October, 1866. He was married to Margaret Law, daughter of John Law of Salem. He was more instructive than attractive as a preacher, and in private life his christian character, rounded by experience and mellowed by Divine Grace, made him a blessing to his friends.

On the 7th of February, 1871, the Rev. M. B. Williams joined the Presbytery from the Second Presbytery of New York, and is now its senior member. He was the son of the Rev. Gershom Williams, first pastor of the Presbyterian congregation of Cambridge, and was born in Cambridge, July 16, 1797; was graduated at Princeton College in 1814; studied theology with Drs. Alexander McLeod and Samuel B. Wylie; was licensed by the Northern Presbytery of the Reformed Presbyterian Church in May, 1818, and was ordained and installed as pastor, by the same Presbytery, in Kortright, Delaware county, New York, in April, 1820, where he long ministered, and has returned to spend the evening of his days in the place of his birth.

Each congregation in the Presbytery is in possession of a good church edifice, and of a comfortable parsonage. They all have efficient pastors, and maintain prayer meetings and Sabbath schools, and contribute their quota in sustaining the operations of the Church. The three congregations in Argyle, in addition to their contributions to the Boards, support a female missionary in the foreign field.

"Unto Him that loved us, and washed us from our sins in His own blood, and has made us Kings and Priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."

United Presbyterian Ministers.

The following is a list of minsters reared within the Presbytery, or educated under its supervision:

William James Reid, D. D., was born in South Argyle; was educated at Union College and Allegheny Theological

Seminary; was licensed by the Argyle Presbytery, April 2, 1861, and was ordained and installed pastor of First United Presbyterian congregation, in Pittsburgh, Pennsylvania, April 7th, 1862, by the Monongahela Presbytery, and is still in charge.

William N. Randles was born at West Hebron, March 14th, 1837; was educated at Union College and Xenia Theological Seminary; was licensed by the Argyle Presbytery, May 6th, 1862; was ordained and installed as pastor of West Charlton, May 4, 1864, by the United Presbyterian Presbytery of Albany; resigned in 1872, passed into the Dutch Church, and in 1873, became pastor of Glenville, Schenectady county, New York.

James H. Robinson was born in Argyle; was educated at Union College and Allegheny Theological Seminary; was licensed by the Argyle Presbytery, May 6, 1862; passed to the Presbyterian Church, and was ordained and installed pastor of the Presbyterian congregation at Delhi, Delaware county, New York.

George M. Wiley was born in Putnam; was educated at Union College and Princeton Theological Seminary; was licensed May 6, 1862, by the Argyle Presbytery; was ordained and installed at Ryegate, Vermont, October 10, 1863; and was installed at West Hebron, April 7, 1868.

Morrison S. Telford was born in Jackson; was educated at Westminster College and Xenia Theological Seminary; was licensed by the Conemaugh Presbytery, in April, 1863; was ordained and installed by the same Presbytery, June 16, 1864, as pastor of Jacksonville and Crete; and is now at Stanton, Pennsylvania.

David M. McClellan was born in Hebron; was educated at Jefferson College and Xenia Theological Seminary; was licensed April 12, 1864, by the Argyle Presbytery; and was ordained and installed by the Conemaugh Presbytery, September 10, 1867, at Centre; and is now pastor in Kansas City.

George M. Robinson was born in Argyle; was graduated at Union College; studied theology one year in the Allegheny Seminary; then entered the army, and after the Rebellion, transferred his connection to the Presbyterian Church, and

finished his studies at Princeton; received licensure and ordination in the Presbyterian Church; was pastor in Lancaster and Duncannon, Pennsylvania, and is now chaplain in the United States army.

Andrew F. Ashton was born in White Creek; was educated at Westminster College and Xenia Seminary; was licensed March 29th, 1864, by the Xenia Presbytery; was ordained October 18, 1866, by the Presbytery of Michigan; was first settled at Cabin Hill, N. Y., and is now pastor of Mount Pleasant, Ohio.

John R. Fisher was born in Cambridge; was educated at Williams College and Princeton Seminary; was licensed May 2, 1865, by the Argyle Presbytery; was ordained and installed in Hebron, June 14, 1866; resigned June 17, 1874; joined the Presbyterian Church, and is pastor in Jersey City.

R. H. Hume was born in Otsego county, N. Y.; was educated at Union College and Newburgh Seminary; was licensed May 4, 1875, by Argyle Presbytery, and was ordained and installed September 13, 1876, as pastor in Sterling Valley, by the Caledonia Presbytery.

Willard McEachron was born in Hebron; was graduated at Princeton College, and is now in the Princeton Theological Seminary.

Thomas W. Anderson was born near West Hebron, December 27, 1855; was graduated at Monmouth College, and studied theology at Allegheny Seminary; was licensed by the Allegheny Presbytery in June, 1879, and now awaits ordination as pastor in Baltimore, Maryland.

Alexander Gilchrist was born in West Hebron, March 25, 1856; spent two years in Monmouth College, and finished his course at Wooster University, and is now studying theology in the Allegheny Seminary.

CHAPTER V.

SKETCHES OF THE PRESENT CONGREGATIONS OF ARGYLE PRESBYTERY.

Salem.

THE United Presbyterian congregation in Salem, Washington county, New York, was organized on the 23d of July, 1751, in Ireland, and came to this country as an ecclesiastical colony, including pastor, ruling elders, and communicants. During the first half of the last century, nearly all the ministers in the Synod of Ulster, in Ireland, were educated at the University of Glasgow, in Scotland, and a goodly number of them imbibed the Socinian views of Professor Simson. The result was the formation of a "New Light" party in the Synod, and their influence was decidedly unevangelical. Quite a number of the congregations that had "New Light" pastors became greatly distracted, and as soon as the Secession Church became a fixed fact in Scotland, the evangelical portion of some of these churches seceded, and sent to Scotland for ministers. A Mr. Jackson was pastor of the Presbyterian congregation, in Ballibay, in the county of Monaghan, and as his views were decidedly unevangelical, a large part of his people left him and sent to the Burgher Presbytery of Glasgow. Thomas Clark was licensed in April, 1748, and immediately sent to preach in Ballibay, and wherever else he could do good. He met with great opposition and with great success, and on the 23d of July, 1751, the Presbytery of Glasgow organized a Burgher Church, and ordained and installed Mr. Clark as its pastor. Here he labored amid many trials and persecutions till 1764, when he resolved to visit America, to which several of his families had already gone. Presbytery granted him leave of absence for a year, without disturbing his pastoral relation. A large portion, possibly a majority of his congregation, concluded to go with him, so on the 16th of

May, 1764, they sailed from Newry, and landed in New York, on the 28th of July. Here they divided, and a small portion of them went to Abbeville county, South Carolina, where some friends had previously gone. The principal part of the congregation went up the Hudson river to examine a tract of forty thousand acres of land around the head of Lake George, which had been offered them. The land did not meet their expectations, so they declined it and wintered at Stillwater. During the next year, Dr. Clark, who was emphatically the Moses of this exodus, purchased a tract of land in New Perth or Salem, as already related, and in 1766 and '7, succeeded in getting all the colony comfortably located. During all this transition period their ecclesiastical organization was not disturbed in the slightest degree. Preaching on the Sabbath, and the administration of Baptism and the Lord's Supper were regularly observed, whether on the land or on the sea. The first death in this country was that of James Harshaw, one of their ruling elders, and it occurred while they sojourned at Stillwater.

The congregation as thus planted in Salem, consisted of Rev. Thomas Clark, M. D., pastor; George Oswald, David Tomb, William Thompson, William Moncrieff, William Wilson, Richard Hoy, John Foster and David Hanna, ruling elders and about one hundred and fifty communicants. In 1766 they built of logs a store house to be used afterward as a parsonage, a school house, and a church forty feet long. This was the first meeting house built north of Albany in New York, by any denomination of Christians. It was rude and comfortless with a bark roof and no floor, so in 1770, they replaced it by a more commodious frame one, which still exists, although turned to a different use. This house soon became too small, and in 1797, one still larger and more convenient was erected at an expense of $4,000. This building has been enlarged and refitted two or three times and still serves the congregation.

After nearly a score of years a difficulty sprung up between Dr. Clark and some of his families. As previously stated there was after the first five years an annual rent of one shilling per acre to be paid to the original proprietors. For this they held

Dr. Clark personally responsible, and required prompt payments. This made it necessary for him to exact punctual payments from the possessors of the land, and as some of them were slow and careless they became wearied of his importunity, and turned against him. To be tax gatherer under such circumstances became distasteful and disagreeable to the Doctor, and in the spring of 1782 he resigned his pastoral charge. The congregation with but two dissenting votes refused to accept his resignation. He insisted and went south on a visit of a year to the portion of his Irish charge which located there. He returned and missionated, with Albany for his headquarters, till 1786, when he returned to South Carolina and became pastor of Cedar Spring and Long Cane, and died suddenly on the 25th of December, 1792, and was buried in the Cedar Spring grave yard.

Thomas Clark, M. D., was born in Scotland about 1722 or '3, and was educated at the University of Glasgow, where he also took the degree of doctor of medicine; studied theology in the Associate Hall; finishing after the schism of 1747, with Ebenezer Erskine. He was a man of blunt manners and of great eccentricities of character, of whom many anecdotes have been preserved. But he was wholly devoted to the cause of Christ, and in active labors he was exceedingly abundant. Wherever he went and in whatever he was engaged, he preached Christ, and the Lord greatly blessed his labors.

In the summer of 1783, this church gave a call to the Rev. James Proudfit, of Pequea, Pennsylvania, who accepted and took charge of the congregation in October, although his installation did not take place for years, possibly he was never installed. The following extracts from the minutes of the Presbytery of New York tell all that is now known upon this point. May 22, 1788, "Salem petitions for a meeting of Presbytery there to install Mr. Proudfit." September 29, 1788, a letter was received from Salem "craving the installment of Mr. Proudfit." October 13, 1789, a petition from Salem "praying for the admission of the Rev. James Proudfit to the pastoral relation of said congregation, and the appropriation of his stated ministry to it." May 3, 1791, "Mr. W. Thompson insisted on the re-

newal of the appointment of the Rev. James Proudfit's installment of the "First Presbyterian Church of Salem." May 7, 1791, "the installment of Mr. Proudfit at Salem was postponed till next meeting, with notification to Salem people that if the arrears of his salary are not then paid there shall be no installment."

The meeting house of the New England congregation was burnt by the Tories in 1777, and not rebuilt for some ten years. During all this time the congregation worshipped statedly with Dr. Clark and Mr. Proudfit. In 1795, Alexander Proudfit was settled as the colleague and successor of his father. In 1797, the elder Proudfit was stricken with paralysis while preaching, and was never afterward able to conduct a whole service in the church.

James Proudfit was born near Perth, in Scotland, in the year 1732; was licensed by the Associate Presbytery of Perth in 1753, and was ordained in July, 1754, to take Mr. Arnot's place in the American mission, where he arrived in the following September. In 1758 he was installed in Pequea, Lancaster county, Pennsylvania, and transferred to Salem, New York, in 1783, and there died on the 22d of October, 1802. He was over six feet in height and well proportioned and very grave and solemn in manner. "His preaching was not what would commonly be called popular, but it was sensible, well considered and highly instructive." His voice was distinct, but rather feeble and his gestures were neither many nor forcible. He was called by his ministerial brethren "their walking concordance," because his familiarity with the Scriptures was so great that he could quote almost any passage and give the chapter and verse. "As a pastor he was a model of prudence, fidelity and affection." In labors he was very abundant.

Dr. Alexander Proudfit was pastor for forty years, from the 13th of May, 1795, to the 8th of October, 1835. During this period the congregation fluctuated greatly in numbers, for it was several times considerably reduced by emigration westward, and then suddenly increased by revivals. In 1796, and in 1802, and in 1813 it experienced very unusual out-pourings of the Holy Spirit, but its most wonderful visitation was in

1824, when one hundred and twenty-five were added to its membership. During Dr. Proudfit's entire pastorate the religious life and activity of the congregation were uniformly good. It is but just to say that the activity, the wisdom and the fidelity of an extraordinary session had much to do with all this.

The congregation parted with the Doctor with great reluctance, but as he grew older he became more and more absorbed in the religious activities of the day, and felt that in his declining years he could be more useful there than in the pastorate. In 1800, he formed in his own church "The female society in Salem for promoting religious knowledge." He wrote many of the tracts, had them published in the village, and distributed wherever they promised to do good. This was most probably the first tract society in the United States. The American Bible Society, the American Tract Society, the American Board of Foreign Missions, the Education Society, the Colonization Society, and every other organized beneficence found in him an earnest and constant friend. He gave special attention to the young, and sought to benefit them in every way. When he left Salem he became Secretary of the Colonization Society, and served it with great industry till 1842, when the infirmities of age compelled him to retire. He died on the 17th of April, 1843.

Dr. Proudfit was of medium height, and rather slender in person, of grave and thoughtful countenance. His voice was clear but not very loud, his delivery was tender and earnest, but not specially animated. Dr. Gosman, a pupil and life-long friend, says that "his discourses combined the doctrinal and practical in very happy proportions; and although they were elevated in their tone and spirit, they were so plain and simple that persons of humble capacities and little culture could easily understand them." He was unquestionably a man of fine mind and of large attainments, but he never made a special show of them; his marked characteristics were consistent piety and benevolent activity.

The Rev. James Lillie, D. D., late of Scotland, then pastor of the Associate Reformed congregation of Franklin street, New York, was installed as Dr. Poudfit's successor on the 12th

of February, 1836. He remained however only till the 26th of June, 1837, when he resigned and took charge of the Dutch church in Rhinebeck. Dr. Lillie was "a man of noble presence, a grand, though an unequal preacher, and a scholar of ripe and varied culture, theological, literary, and scientific." He was too restless to be successful. He was born in Kelso, Scotland; was educated at Edinburgh University; studied theology with Drs. Lawson and Dick; was ordained in 1829, over a church in Montrose; was pastor of Franklin street for six months. He remained in Rhinebeck only two or three years; then less than two years in Clove, Ulster county; was about the same length of time pastor of the Second Presbyterian Church in Carlisle, Pennsylvania; a little while pastor of a Presbyterian church in New Jersey. He next became a Baptist, and was a professor in a college in Wisconsin, and then in a theological seminary in Toronto. He went to London, studied medicine and commenced to practice; made a visit to the United States, and died in 1875, in Kansas.

On the 5th of February, 1838, a call was given to the Rev. Malcolm N. McLaren of Hamptonburg, which he declined. Another call was given to the Rev. Ebenezer Halley, just arrived from Scotland. This he accepted and was installed on the 3d of September, 1838. He remained till May 30th, 1848, when he resigned and took charge of the Second Street Presbyterian Church in Troy, where he remained seven years, and then became pastor of the Third Presbyterian Church in Albany, which he served for twenty years, and was then retired on a pension. He was born in Scotland in 1801; was graduated at the Edinburgh University; studied theology with Dr. Dick; was licensed April 5th, 1825; was three years pastor in the city of St. Andrews, and ten years in the city of Leith. Dr. Halley is a man of rather short but heavy build, is an earnest, fluent, enthusiastic and attractive preacher. The congregation was reasonably prosperous during his pastorate.

On the 19th of December, 1848, the congregation gave a call to the Rev. Thomas G. Carver, just from England, which he declined. On the 5th of July, 1849, a call was given to the Rev. J. B. Robinson, who came from England with Mr. Carver,

and it was also declined. On the 25th of February, 1850, a call was given to the Rev. Thomas T. Farrington of Geneva, which he accepted, and was installed on the 11th of the following June. He remained till the 4th of August, 1857, when he resigned to become pastor of the church in Oxbow. Mr. Farrington was born in 1821, in Newburgh, New York; was graduated at Union College; spent two years before the mast in a whaling voyage in the Pacific ocean, on account of his health; studied theology in the Seminary in Newburgh; was licensed by the New York Presbytery on the 3d Tuesday of May, 1845; was ordained pastor in Geneva, August 12th, 1846. He declined going into the union of 1858, remained in Oxbow till after the death of Dr. McCarrell, when he took charge of the First Church in Newburgh; and died suddenly, while walking in his garden, on the 5th of June, 1875. Mr. Farrington was a man of full medium height, and strongly built, had a clear voice, but keyed a little too high. He was a profound theologian, an earnest and instructive preacher, and taught the doctrines of the gospel with great fullnesss and clearness. He had strong convictions and was immovable in his adherence to what he believed to be right. The congregation during his incumbency suffered very much from emigration, so that the membership ran down to one hundred and sixty-four.

The Rev. James C. Forsythe, of Cadiz, Ohio, was called on the 5th of April, 1858, and was installed on the 29th of the following June. He remained till the 14th of May, 1870, when he resigned and entered the Dutch Church. Mr. Forsythe was born in Washington county, Pennsylvania; was graduated at Washington College and studied theology at Allegheny; was licensed by the Blairsville Presbytery in April of 1851, and was ordained and installed by the Steubenville Presbytery, on the 27th of October, 1852, as pastor of Cadiz, Ohio. After remaining in the Dutch Church for a few years, he became pastor of the Presbyterian church at Montgomery in Orange county, New York. The congregation prospered during Mr. Forsythe's pastorate. One hundred and ninety-two were added to its membership; one hundred and sixty-four of these were by profession, and forty-two by adult baptism. In 1868, they were

visited with a special out-pouring of the Spirit, when religious interest continued for two months and many were added to the church.

On the 7th of February, 1871, a call was given to Joseph R. Wallace, now of Jamestown, Pennsylvania, which was declined. On the 12th of the following September another call was given to the Rev. W. A. Mackenzie, of Sewickley, Pennsylvania. This call was accepted, and followed by installation on the 14th of November. Mr. Mackenzie was reared in Ohio; was educated at Franklin College and the Allegheny Theological Seminary; was licensed by the Steubenville Presbytery in 1864; was ordained and installed April 4, 1865, by the Allegheny Presbytery, as pastor of the congregation in Sewickley, Pennsylvania. Thus far his ministry in Salem has been owned and blessed of God.

The congregation was incorporated in 1784, when the first board of trustees was elected. The three lots or farms given by the original patentees for church and school purposes were long since sold, and the proceeds otherwise invested, so that in addition to their church ground and parsonage property, they have an annual income of between three and four hundred dollars.

During Dr. Halley's incumbency a congregational Sabbath School was instituted, with Dr. Asa Fitch and Mrs. Maria Proudfit for superintendents. It has always done well, and last year reported twenty-seven teachers and two hundred and seventy-two scholars. Prayer meetings have always been, and the religious life of the congregation has been generally good.

The following men have served as ruling elders in this church since its transfer to Salem: Those coming with Dr. Clark have already been mentioned. During Dr. Clark's pastorate, Robert McMurray, James Stevenson, John Rowan, Williams Matthews, John Harsha, and William McFarland, were added. In 1797, were installed Matthew McWhorter, John Steele, Thomas Collins, and Walter Stewart. In 1809, Abraham Savage, Richard Hoy, George Arnott, Isaac Getty, and Thomas Stevenson. In 1819, Andrew Martin, John McMurray, John Beatty. In 1831, George McWhorter, James B.

Stevenson, David B. Thompson. In 1840, Ira Carswell, Joseph Clark, Hugh Thompson, and John McMillan. In 1856, William C. Safford, Earl P. Wright, and William Edgar. In 1876, William Chamberlain, and Robert Stewart.

Cambridge.

The early history of the Cambridge congregation shows three distinct religious elements, which corresponded with the different sources of its inhabitants. The first settlers were Irish who had tarried for a time in Connecticut. These had been reared under the influence of the Synod of Ulster, and their Presbyterianism was never very rigid, and had not been strengthened by their residence among the Puritans. A second part of these early settlers were of New England and Puritan birth, and their ecclesiastical preferences were with Congregationalism, or a greatly modified Presbyterianism. The remainder of these pioneers were Irish immigrants of pronounced Presbyterianism, whose sympathies were with the Burgher wing of the Secession Church. All these parties were agreed upon the doctrines of faith, so that in their feebleness and religious destitution they very readily consented to work together as a congregation, notwithstanding the difference in their views on church government.

In church matters the Burghers took the lead, and in 1765, memorialized the Burgher Synod of Scotland to send them a minister. On the 12th of November, the Synod appointed the Rev. David Telfair, and Samuel Kinlock, probationer, to go to America for two years, and look after the Burgher congregation in Shippen street, Philadelphia, and the petitioners in Cambridge. They arrived in the early part of 1766, and concluding to remain permanently, and wishing to avoid transplanting Scottish schisms to American soil, followed the example of Dr. Clark, and united in June, 1767, with the Associate Presbytery of Pennsylvania, which was subordinate to the Antiburgher Synod of Scotland. Both these men preached in Cambridge, although Mr. Kinlock had it more specially under his care, and gave to it a large part of his time. In 1769, he changed his mind, and returned to Scotland, and settled at

Paisley, where he ministered for many years. After his departure the congregation looked to the Presbytery of Pennsylvania for supervision and supply. So by the direction of that Presbytery, Dr. Clark, on the 19th of April, 1769, formally organized a congregation, and ordained and installed ruling elders. The names of these elders are nowhere recorded, and even tradition does not undertake to give them.

The congregation was now organized, and sufficiently strong to support a pastor, and was anxious to do so, and had pressed Mr. Kinlock to remain; but where were they to look for a supply of preaching? Dr. Mason in New York, Dr. Annan in Orange county, and Dr. Clark in Salem, were the only Associate ministers in the Province. The Presbytery had neither probationer nor unsettled minister under its care. Proudfit, Henderson, and Marshall, the only other ministers of the body were located in Pennsylvania. An occasional sermon from Clark and Annan was all Cambridge could expect, and this was far from satisfying them. Under these circumstances the congregation felt free to look elsewhere for supply, and for the next twenty years a large part of the preaching was by Presbyterian ministers. There was nothing strange in this, for Presbyterian ministers were numerous enough to give them occasional supplies; and their doctrines and forms of worship were precisely the same; and the composition of the congregation was such as to render it to a large degree undenominational. While the congregation thus provided for itself as best it could, still its ecclesiastical relation remained with the Associate Church.

The Associate Presbytery of New York held a *pro re-nata* meeting in "Mr. Hutchin's house" in Philadelphia on the 29th of October, 1782, the very day before the organization of the Associate Reformed Church, and "Resolved, that this Presbytery meet in convention with the Associate Presbytery of Pennsylvania at Mr. William Richard's to-morrow morning at 9 A. M., for the purpose of considering the duty incumbent upon us in present circumstances." At this meeting "a petition was received from sundry inhabitants of Cambridge to be communicated by the Presbytery to the convention as the case may

require; earnestly soliciting to send a minister to labor in the work of the ministry among them, with a view to their giving him a regular call, should his qualifications be found adapted to their circumstances." Presbytery after some consideration "Resolved to present this petition to the convention, and to do whatever is in our power for the relief of our brethren in that quarter." On the next day, the 30th of October, at "Mr. Robinson's house," the Presbytery held its last meeting, and the last minute runs thus: "The Presbytery at present cannot give any further supply to Cambridge and New Perth, (Dr. Clark had left Salem the previous spring,) than was granted them *at the last ordinary meeting;* but they will use their influence with their brethren in this State, (Pennsylvania,) to send some of their members to supply them."

A new arrangement of Presbyteries was now made, and from 1782 to 1786 Washington county was under the care of the *Third Associate Reformed Presbytery*, and of its minutes no trace has yet been found; but from other sources we learn something of the doings of this congregation during this period. The ability of the Associate Reformed Church to supply this vacancy was less than its predecessor, for until Mr. Proudfit was settled in Salem there was now no Associate Reformed minister in the State, except the elder Mason in New York city. In 1783, Dr. Clark returned from the south, and making Albany his headquarters, visited Cambridge occasionally, for two or three years, until he located finally in South Carolina, with this condition of affairs the congregation was not satisfied, and from time to time they drew their supplies from the Presbyterian Church. Among these was Mr. James Snodgrass, a licentiate of the Presbytery of Philadelphia. With him they were pleased, and on the 7th of July, 1786, they made out a call for him, which was signed by one hundred and seventy-four persons. Whether these were all males or included females is not known, but they were most probably males. They offered Mr. Snodgrass a yearly salary of one hundred and fifty pounds, "a house thirty feet square, and one story and one-half high, with a cellar underneath," and a settlement of two hundred pounds. Although Mr. Snodgrass had given them

encouragement, he finally declined the call. This James Snodgrass was born in Bucks county, Pennsylvania, July 23, 1763; was licensed by the Presbytery of Philadelphia in December, 1785, after declining this call he returned to Pennsylvania, and on the 16th of October, 1787, received a call from the Presbyterian congregation of Hanover, a few miles east of Harrisburg, and was there ordained and installed on the 13th of May, 1788, by the Presbytery of Carlisle. Here he remained as pastor till his death which occurred on the 2d of July, 1846. He was the father of the venerable W. D. Snodgrass, D. D., of Goshen, New York.

On the 5th of September, 1787, they voted a call, at a congregational meeting, to a Rev. Mr. Young with a salary of one hundred and twenty pounds. Of this Mr. Young the writer can find nothing. He was in all probability a Presbyterian. He declined the call. On the 10th of September, 1788, they voted a call to a Mr. McCoy, a Congregationalist from New England. Against this departure from Presbyterianism there was a strong protest, and the matter was dropped. There was a little Congregationalism mixed up with these three calls, for they were simply voted by the people without any Presbyterial moderator. In 1789 Thomas G. Smith, Samuel Tomb and John Dunlap were licensed by the Associate Reformed Presbytery of New York, and for two years they spent all their time among the vacancies of Orange county and of Washington county, and those west of Schenectady. This was a great acquisition, and Cambridge looked no more to a foreign source, but on the 13th of October, 1789, petitioned its own Presbytery for supply, and received for about half the time.

It has been elsewhere stated that a little "Society" of Covenanters had been early planted in the western part of old Cambridge, composed of Whitesides, Selfridges, McClungs and others. These Covenanters came into the union of 1782, and became a part of the Associate Reformed congregation of Cambridge. There were, however, quite a number of families in old Cambridge, and in the southern parts of Argyle, Salem and Hebron which did not approve of this union. These were for the most part of Scottish origin, and Antiburgher sympathies.

They had been connected principally with the Cambridge congregation; a few of them had belonged to Dr. Clark's congregation in Salem. Immediately after the termination of the Revolutionary war, these dissenters were joined by other families of like faith directly from Scotland, and in 1784 they took measures to organize independently of the Associate Reformed Church.

William Smith, one of the original patentees of the Cambridge patent gave conditionally a glebe lot to the congregation, situated a short distance south of the present village. Upon this lot they began in 1775 to build a meeting house, but they only got the frame up and inclosed when the war of Independence broke out, and all further work upon it was stayed until the war was over. It was then finished, and the congregation on the 5th of January, 1785, organized itself into a body corporate, according to the laws of the State of New York, under the name and title of "The First Protestant Presbyterian Church of Cambridge." And this is still its civil title. The trustees elected upon this occasion were Josiah Dewey, John Morrison, Edmund Wells, Phineas Whiteside, John Younglove, James Ashton, John McClung, John Welsh and Joseph Wells.

Those who declined going into the union were organized in 1785 into a separate congregation under the title of the "Associate Congregation of Cambridge." As this party had contributed towards the erection of the meeting house, they claimed an interest in it, and for about a year the two congregations held it in common. This, however, led to some misunderstanding and conflict, and at a meeting of the original congregation, held May 5th, 1786, they resolved to retain the house, and pay back to the members of the new congregation what they had contributed. Each party selected an arbitrator, and these two a third. These arbitrators adjusted the matter, and the claims were paid, and the two congregations were separated in things temporal as well as ecclesiastical.

On the 24th of May, 1790, Mr. Proudfit was appointed by Presbytery to moderate in a call in Cambridge, and on the 7th of September following, a call was made out for Mr. John Dunlap "signed by seventy-four members and adherents." On the

13th of October this call was sustained and presented to Mr. Dunlap. He left the matter to the judgment of the Presbytery, and in accordance with its advice he accepted, but it is noted in the minutes that this was "with the express limitation that no innovation shall be made in the order and management of the church without the consent of Synod." The recent history of the congregation seemed to call for this Presbyterial restriction. The congregation took this kindly, but like prudent men they wished to know distinctly and specifically what liberty the Presbytery would allow them. So on the 3d of May, 1791, "The Protestant Presbyterian congregation of Cambridge petitioned, that if a minister of the Associate Reformed Synod or of the Synod of New York and Philadelphia (Presbyterian), should tarry in the town over Sabbath, they might be allowed to ask him to preach, and that in case of the death or removal of Mr. Dunlap they might be at liberty to call a pastor from either of the aforesaid Synods, as a majority of the congregation might determine." At a subsequent sitting of the same meeting, on the 7th of May, the Presbytery after considerable discussion

"*Resolved*, That the petition is unreasonable, as it requires concessions from Presbytery which can only be made consistently by Synod, and a compact to a future election concerning which no directions can be given until the occasion arise.

"*Resolved*, That in the present state of the congregation of Cambridge the Presbytery rely upon the prudence of the minister and session, who it is expected will impartially attend to the edification of the Church, if ever they shall have occasion to consider the expediency of employing a minister of the General Assembly who shall providentially be present.

Resolved further, That no authority is claimed by this Presbytery to compel the election of a candidate or minister belonging to the Associate Reformed Synod in any case in the congregation, but that they consider the petitioners as in possession of the liberties of their country, and as much accountable to the Supreme Judge, for their conduct in future, as in other parts of their conversation."

On the 22d of June, 1791, the Presbytery met in Cambridge

to ordain and install their first pastor. "Messrs. Wells and Barber were appointed to read the Edict at the tent where the congregation was met, and to return and report, which they did. No objections were made. Presbytery went constituted to the tent, where the Rev. Thomas G. Smith, as Mr. Proudfit who had been appointed was sick, preached from Acts X. 29." Mr. Dunlap was then ordained and installed, and Mr. Smith preached again in the afternoon from John III. 16.

The population of Cambridge had so increased, and in temporal matters they had so prospered, that those of like sympathies in religious faith and practice, were now strong enough to separate themselves from others and maintain their own church ordinances. The Associate congregation had thus organized in 1785, and now those of New England origin who had hitherto been members of the old Cambridge church, withdrew and organized themselves into a Presbyterian Church, subordinate to the Presbytery of Troy. This congregation was organized on the 17th of August, 1793. Gershom Williams, was ordained and installed as their first pastor, June 25, 1794; and on 9th of November, 1794, they held their first communion, when their membership numbered forty-three. These repeated depletions left the original church with a membership less than a hundred.

Mr. Dunlap was regarded as a good preacher and a warm-hearted man, yet his congregation grew but little in numbers during the twenty-five years of his pastorate. He was born in Lanarkshire, in Scotland, on the 15th of September, 1757; came to America in 1774; was classically educated in New Jersey; studied theology with the elder Mason; was licensed October 13th, 1789; was ordained and installed at Cambridge, July 22, 1791; resigned September 3, 1816, and became a missionary in central New York, under the direction of the Young Men's Missionary Society of New York; retired from this position in 1822, and returned with his family to Cambridge; supplied vacant pulpits in Washington county, and the edge of Vermont, and died from a cancer, on the 7th of March, 1829, after having submitted to a painful surgical operation.

On the 25th of October, 1819, Presbytery sustained a call

from this congregation to Mr. Donald C. McLaren, which he accepted on the 29th of November, and was ordained and installed on the 26th of January, 1820. Donald Campbell McLaren, D. D., was born in the city of New York, in October, 1795, and spent his boyhood mainly in Onondaga county; was graduated at Union College in 1813; taught for two years; entered the Theological Seminary in New York, in 1815; took a full four years course, and was licensed by the Saratoga Presbytery in the spring of 1819; was ordained and installed in January, 1820; voted in the General Synod of 1821, against overturing the plan of union with the Presbyterian Church; in August, 1826, he accepted a call to the congregation in Caledonia, and resigned his charge in Cambridge; resigned the pastorate of Caledonia in July, 1852, and still lives in Geneva.

After a vacancy of two years, a call was presented, November 28, 1828, to the Rev. William Howden, who accepted it, and entered immediately upon the duties of the charge, although from some unavoidable delays, his installation did not take place until the 29th of September, 1829. On the 11th of June, 1834, he resigned, and was transferred to the Presbytery of Caledonia. Mr. Howden was born in England, 1783; was educated in Scotland, and ordained by the Haldaneites; spent seven years as a missionary in the Province of New Brunswick, and then came to the United States. After leaving Cambridge, he spent twenty years very usefully in the Presbytery of Caledonia, and principally in Cattaraugus county. He died in the spring of 1865. He had some eccentricities which made him appear odd to strangers, but his sermons were always full of excellent matter, expressed in good language, and delivered with warmth and earnestness. In disposition he was genial and simple hearted.

As narrated elsewhere, the Whiteside family settled at an early day in the western part of the town, some six miles from the village, and formed a nucleus of a little family of Covenanters, who at the union 1782, joined the Associate congregation which centered in the village. This western wing built a meeting house for their own accommodation, about the year 1800, and here all the pastors preached about one-third of the

time. In February, 1831, this branch petitioned Presbytery for independent supply, which was granted, and on the 14th of August, 1832, West Cambridge was separated from Old Cambridge and made a separate organization, and Peter Gordon took charge of it as stated supply. But experience soon showed that the two branches were not able to support two pastors, so Mr. Howden resigned in 1834, and West Cambridge gave up its independent organization and returned to the old condition. The consolidated congregation, on the 4th of September, 1835, gave a call to Mr. Gordon, which he accepted, and was installed upon the 8th of the following month. On the 10th of February, 1840, he resigned and passed to the Presbytery of New York.

Peter Gordon, was born in Glasgow, in Scotland, in 1801, was graduated at the University of that city, and studied theology for two years in the same institution. He then came to the United States and finished his studies under Dr. Alexander Bullions, and under the care of the Associate Presbytery of Cambridge. But for reasons satisfactory to himself he changed his ecclesiastical relations, and sought and received licensure on the 9th of July, 1829, from the Associate Reformed Presbytery of Washington, and was ordained *sine titulo* on the 29th of the following October, after which he performed active and efficient missionary labor in northern New York and Canada for two years. After leaving Cambridge he served Jane street church in New York for several years, was connected for a short time with three or four other congregations, spent three or four years in Australia in a very laborious ministerial service, returned and labored till his death. He died from a tumor, at his residence in West Cambridge, on the 15th of September, 1865. Mr. Gordon was above the average as a preacher, both in matter and manner and was very courteous and genial in social intercourse.

On the 18th of January, 1842, a call was given to the Rev. Thomas C. McLaury of White Lake, Sullivan county. This was accepted, and he was installed on the 30th of the following May. Mr. McLaury was born in Kortright, Delaware county, November 19th, 1805; was graduated at Union College, studied theology in the Newburgh Seminary; was licensed by the Asso-

ciate Reformed Presbytery of Saratoga in September, 1831; was ordained and installed at White Lake, on the 23d of September, 1836. On the 21st of July, 1852, he resigned the charge at Cambridge, and soon afterwards accepted a call to Lisbon, at which place he died upon the 6th of January, 1853, in the enjoyment of all the peace of a triumphant faith. He was not regarded as an attractive preacher, although he possessed very fair culture and attainments. He was an active pastor and possessed excellent social qualities.

On the 1st of November, 1853, William B. Shortt accepted a call and was ordained and installed as pastor on the 13th of the following December, and is still in charge. In 1845, they abandoned the old frame church and built a neat brick one in the village. The glebe lot, by a special act of the Legislature passed May, 27, 1855, was sold, and the avails appropriated to the benefit of the congregation, and a very comfortable parsonage was purchased adjoining the church lot. In numerical strength the congregation has changed but little for the last eighty years; and its spiritual life and enterprise have been fair, but never spasmodic.

Mr. Shortt was born in Ireland; was graduated at Belfast, and studied theology at the Newburgh Seminary; was licensed by the Philadelphia Presbytery on the 27th of September, 1850, and has had no other charge.

There is no congregational or Presbyterial record, or authentic tradition to show who were ruling elders during the first twenty years of the congregation's history. It has been seen that matters had been managed in a loose and negligent way, and the probability is that no additions had been made to the original session, and that it had well-nigh wasted away, for one of the first things done after the installation of Mr. Dunlap was to add five members to the session. Phineas Whiteside was born in Ireland, and emigrated to this county about the middle of the last century, and settled on the Pequea creek in Lancaster county, Pennsylvania. On the 20th of October, 1754, he was ordained at Octoraro as a ruling elder in the Covenanter Church. He settled in Cambridge in 1766, and at the union of 1782, he and his Covenanter associates joined

the Cambridge church. On the 31st of August, 1791, he was elected and installed as ruling elder. On the same day James Ashton, Joseph Hill, Archibald Robertson and Fortunatus Sherman were ordained. George Barber, James Edie and John McMillan were added December 3d, 1793. William Hill, David Mack and Alexander Marshall, June 10th, 1799. Lemuel Sherman and James Stevenson, M. D., January 1st, 1805. Zadoc Norton and William Van Kirk, January 7th, 1812. In 1820, John Marshall represented the congregation in Presbytery. John Barber and James Stevenson, jr., April 18th, 1831. George McFarland and Fortunatus Sherman, July 21, 1834. At the same time William Whiteside was received from West Cambridge, when the two wings were re-united. Matthew Stevenson, M. D., and Ebenezer Robertson, December 23d, 1838. Zenas Robertson and Zina Sherman, May 25th, 1845. Gilbert Bailey, Hiram Parrish and John Parrish, November 14, 1847. William Connell, March 31, 1850. James Thompson, August 25, 1859. David Doig, December 4, 1859. John R. McArthur, W. W. McClelland, George McGeoch and Lemuel S. Skinner, December 13th, 1868.

Coila.

The original church in Cambridge was composed of three distinct elements. Part were Irish, part were New Englanders, and part were Scots. Quite a number of this Scottish part declined going into the union of 1782, from which the Associate Reformed Church sprung, and being joined by some families fresh from Scotland, they resolved to make an effort to supply themselves with gospel ordinances according to their choice. In the spring of 1784, a number of persons met together and drew up a petition for this purpose, addressed to the Associate Presbytery of Pennsylvania which then consisted of Messrs. Marshall and Clarkson. As these ministers were installed pastors, and located nearly four hundred miles distant, the prospects of success were certainly not very promising, still they determined to try, and soon found a messenger willing to risk the dangers and to endure the fatigue of the journey. Mrs. Nancy Hinsdale, a widow woman of Irish origin, took

her provisions for the way, a bundle of clothing, and the important document, and started for Philadelphia on foot. The petition was presented on the 24th of August, 1784, and its prayer was granted; for the Rev. Thomas Beveridge had a short time previously arrived from Scotland, and was at the disposal of Presbytery. He visited Cambridge in the autumn and spent the winter here and in the vicinity. In the spring he went to New York city, and spent a couple of months in looking after some Scottish families there, and returned in the summer and formally organized a church under the title of the Associate Congregation of Cambridge, and dispensed the Lord's Supper on the 13th of August, 1785, to seventy-eight communicants, in the old frame meeting house on the turnpike below the village. These were not all from the old Cambridge congregation, neither did they all strictly belong to the new organization. Some were from Argyle, and others from Salem and Hebron who had been more or less identified with Dr. Clark's congregation, and had been gathered up by Mr. Beveridge in his missionary labors.

In the autumn of 1788, they gave a call to Mr. Beveridge, which he accepted and immediately entered upon the duties of the charge, although from the necessity of spending much of his time in supplying other places, he was not regularly installed until the 10th of September, 1789, and then for only three-fourths of his time. For about a year they used the old frame meeting house on the turnpike, and as they had contributed towards its erection they claimed part ownership. This claim was recognized by the old congregation, and arbitrators were selected who determined the amount to be refunded and the matter was amicably adjusted.

In the month of June, 1798, Mr. Beveridge set out for Barnet, Vermont, to assist Mr. Goodwillie at his communion, and was taken ill with dysentery on the way. Still he preached on Saturday, assisted at the communion on Sabbath, although so ill that he had to sit, and preached on Sabbath evening. He was confined to his bed for the next three weeks, during which time, Mr. Goodwillie from the same disease was very ill and two of his children died. On the last Sabbath of his life, Mr. Beve-

ridge found a considerable number of people in the house, drawn thither from sympathy with the afflicted family, and raised himself up in the bed, and after prayer and praise, preached an excellent sermon an hour long, from Psalm XXXI. 23; "O love the Lord, all ye His saints." His disease was greatly aggravated by his exertion, and at dawn the next morning he said, "I am a dying man, and am dying fast, are you not also persuaded I am dying?" Being answered affirmatively he said, "It is well, I am not afraid to die." He called the family around him to pray with them for the last time. He prayed audibly for the Church of Christ in general, the Secession body in particular, his own congregation, especially the younger portion of it, his brethren in the ministry, Mr. Marshall, of Philadelphia and Mr. Goodwillie by name, for those who had ministered to him in his illness; he then committed his own soul into his Redeemer's hands, and concluded in allusion to David's words at the close of the 72d Psalm, with these words: "*The prayers of Thomas Beveridge are now ended.*" In the afternoon he asked Mr. Goodwillie if he knew when the Son of Man would come; he replied that he thought it would be about ten o'clock, or at least about cock-crowing and the answer proved prophetic, for just at ten, on the night of July 23d, he expired without a struggle.

Mr. Beveridge was born in 1749 at Eastside, in Fifeshire, Scotland; studied theology with Moncrieff at Alloa. After licensure he became assistant to Adam Gib, of Edinburgh. In the spring of 1784 he was ordained and sent to the asssitance of the Associate Presbytery of Pennsylvania. Of him, his son, Dr. Beveridge, says, "those who best remember his ministry all unite in testifying that he did not excel as an orator. He retained his Scotch pronunciation, and, although of a mild disposition, it is said that in his public speaking, his manner was somewhat severe and stern. In more important things, however, his qualifications for the ministry were beyond the ordinary standard, and his ministerial labors, both in the pulpit and out of it, were held in much esteem."

In the autumn of 1798, the Rev. John Banks, two years from Scotland, began to supply the congregation, and soon re-

ceived a call, which he accepted, but was not installed until in September, 1799. A trouble soon sprung up which involved Mr. Banks, so that by the direction of Synod he was "loosed" from his charge in June, 1802, and transferred to Florida in Montgomery county. For a sketch of Dr. Banks the reader is referred to the third chapter of this history.

On the 21st of November, 1804, a call was given to the Rev. James Ramsay of Chartiers Presbytery, who was afterwards so long and so well known as Professor of Theology. This call was declined. On the 18th of June, 1807, a call was given to Mr. Alexander Bullions, who had arrived from Scotland in the previous December. This call was declined, but it was renewed again in October, and after some negotiation was accepted and he was ordained and installed on the 13th of April, 1808, and remained pastor for almost fifty years. During this long pastorate, he from time to time sang of mercy and of judgment. The congregation had its reverses and its seasons of prosperity. In 1830 a difficulty began to spring up in the Presbytery which seriously involved Dr. Bullions. This assumed a variety of phases and passed through many stages until an act of suspension was passed on the 5th of October, 1837, and on the 7th of February, 1838, Dr. Bullions and a majority of the congregation declined the further jurisdiction of the Presbytery. This was followed by the formation or recognition of a residuary church on the 15th of the same month and the deposition of the Doctor from the ministry on the 12th of the following April. The residuary church numbered about sixty communicants, while the Doctor's adherents "comprised all the elders of said church, the six trustees, and two hundred and twenty-one communicants." The minority claimed the property which was in possession of the majority, and a long and expensive chancery suit was the result. The minority first gained the property, but after appealing, the majority finally gained and held the property.

After selling out their interest in the original meeting house, this congregation, on the 7th of July, 1786, for the consideration of six pounds, purchased half an acre of land from Jonathan French, to which three subsequent additions were made, so that the whole comprised about twenty-two acres. Upon

this a wooden building was first erected, and in 1833, the present brick church. Three successive parsonages have been built. This real estate was first held by six trustees as a personal trust, and in 1802, they took out a deed of incorporation, which, through neglect, they forfeited, and were re-incorporated on the 21st of November, 1826. Their corporate title was "The Associate Congregation of Cambridge of the county of Washington, and State of New York, adhering to the principles of the Associate Presbytery of Pennsylvania, formerly, now the Associate Synod of North America." Dr. Bullions sought and obtained restoration to the ministry by the Presbytery of Vermont, which assumed the right to take his case under review, and in connection with Duncan Stalker and Archibald Whyte, constituted themselves into what they styled "The Associate Presbytery of Cambridge." Under the care of this Presbytery the congregation remained for eighteen years, and then resumed its place as before.

In September, 1842, David Goodwillie Bullions was ordained and installed as co-pastor with his father. This position he resigned in the spring of 1857, and became pastor of the Presbyterian congregation at West Milton in Saratoga county, where he died, October 1st, 1864. The Rev. Henry Gordon was called July the 14th, and was installed September the 1st, 1857, as successor of Dr. Bullions, and is still in pastoral charge. Mr. Gordon was born January 1st, 1826, in the county of Meath in Ireland; received his classical education in his native country, and studied theology in the Reformed Presbyterian Seminary in Philadelphia under Drs. Wylie and Crawford; was ordained in July, 1848, by the Northern Presbytery of the Reformed Presbyterian Church; spent nearly two years as missionary in Nova Scotia, and then labored in Lisbon in St. Lawrence county until called to Coila. In addition to his labors at home, Mr. Gordon for several summers preached with marked usefulness, every alternate Sabbath afternoon, in the old Whiteside church in West Cambridge.

Alexander Bullions, D. D., was born in Auchtergaven, Perthshire, Scotland, in February, 1779. His parents belonged to the Kirk, but at the age of sixteen he made a profession of re-

ligion in the Associate Church. Was graduated at the University of Edinburgh; studied theology for five years under the Rev. Archibald Bruce of Whitburn; was licensed May 20, 1806; wished to go as a missionary to India, but no British vessel at the time, for political reasons, would carry out a missionary, so he sailed for New York where he landed on the 8th of December, 1806. He arrived in Cambridge in the last of the following January; was called in June, and ordained and installed in April, 1808, and died in this pastoral relation June 26, 1857. He was a large robust man of faultless health, who never employed a physician and never omitted a public service. He was no orator, and, to the last, lost but little of his Scotch accent; but his sermons were always instructive. "He was a man of great intellectual power, of extensive acquirements, of boundless good humor, of unswerving integrity, of a most genial spirit, of earnest devotion to his work, and of commanding and far-reaching influence."

The original ruling elders were ordained in the summer of 1785, and consisted of James Eddie, William McAuley, James Rolls, Alexander Skellie and James Small. In 1794, John Ashton, Thomas Cummings, James Hoy, John McClellan and Robert Oliver were added. In 1800, William Graham, John Maxwell and John Modie. In 1814, Edward Cook, Edward Landerdale, George Lourie, William McGeoch and Edward Small. In 1830, John Dobbin, James Lourie, George J. Maxwell, John Robertson and John Shiland. In 1840, Charles Clark, Robert McClellan, George Robertson and James Shiland. In 1853, John Maxwell and Daniel McFarland. In 1859, Peter Hill, William McMillan, John Shiland and William Shiland.

South Argyle.

South Argyle and Cambridge (Coila) were organized at the same time and under the same circumstances, and what has already been narrated need not be repeated here. It was formally organized by the Rev. Thomas Beveridge in the summer of 1785, and was considered a part of his charge, paid him one-fourth of his salary and received one-fourth of his services. There is no evidence, however, that Mr. Beveridge was form-

ally installed in South Argyle. The probabilities are that he was not, but the installation in Cambridge was regarded as extending to both branches of his charge. After his death they were supplied for a season by the Rev. Archibald Whyte, whose residence was within its bounds. In the summer of 1800, they were supplied by the Rev. Thomas Allison, to whom they gave, soon afterwards, an unsuccessful call.

The Rev. Robert Laing of Chartiers Presbytery and Rev. Thomas Hamilton of the Philadelphia Presbytery visited Cambridge in 1803, as commissioners of Synod, to settle the Banks trouble, and the former preached in South Argyle. The consequence was a call made out for him on the 11th of April, 1804, which he accepted on the 30th of May, although he did not take charge of the congregation until the autumn of 1805, and was not installed until the 26th of March, 1806. In the autumn of 1810, Mr. Laing was convicted by Presbytery of "being intoxicated," and was rebuked. This was followed in January by a petition from a "considerable number of the members of the congregation, requesting a dissolution of the connection betwixt them and their pastor, alleging that his usefulness was at an end." The relation was dissolved on the 2d of September, 1811.

Mr. Laing was born in Scotland in 1750, was thoroughly educated, and for eight years was pastor of a congregation in Dunse. He came to the United States in 1795, and became pastor of the congregation at Buffalo, Washington county, Pennsylvania, in 1797. In 1814, he took the pastoral charge of the churches in Delaware county, but offences and troubles such as he had passed through at Buffalo and at South Argyle must needs come, and in May, 1823, was suspended from the ministry and in June "loosed" from his charge. He was restored to the ministry a year afterwards, but did not enter upon its active duties, but resided at Bovina until his death, which took place May, 29, 1839. "His life was restless and checkered. He was a man of commanding appearance and great dignity of manner; was noted for his eloquence and force as a speaker, especially when combatting the attacks of his assailants." In

his last years he spent much time in reading, meditation and prayer. They were his best years.

On the 9th of May, 1814, a unanimous call was given to Alexander McClelland, a native of the Presbytery, a pupil of Dr. Anderson, and a licentiate of the Chartiers Presbytery. He accepted, and delivered his trials, and August the 9th, 1815, was appointed for his ordination and installation. But as Presbytery had serious difficulty in consenting to his ordination, because of his advanced views upon christian communion, he finally concluded to decline ordination, and was not present on the day appointed. He was soon afterwards ordained and installed as pastor of the Presbyterian congregation of Rutger street, New York. He was Professor of Rhetoric, Mental and Moral Philosophy, in Dickinson College, Carlisle, Pennsylvania, from 1821 to '29, and from 1829 until his death, December 19, 1864, he was Professor in the College or Theological Seminary at New Brunswick, New Jersey. He was a man of very fine mind, of extended culture, a brilliant and instructive preacher, and as a teacher without any superior.

On the 7th January, 1818, a call was given to Mr. Peter Bullions, with the promise of $500 and glebe. He was ordained and installed March 4th, ensuing. His pastorate of six years and a half was pleasant and prosperous, and then terminated abruptly and irregularly. Upon returning in the autumn of 1824, from a mission to Canada, he preached one Sabbath, and informed the congregation that he had been elected Professor of Languages in the Albany Academy, and left forthwith. His resignation was accepted on the 2d of February, 1825, and his irregular departure censured.

Peter Bullions, D. D., was born at Moss Side, near Perth, in Scotland, in December, 1791, and died at Troy, New York, February 13, 1864. He was graduated at the University of Edinburgh, and studied theology under Professor Paxton; was licensed in June, 1817, and sailed next month for New York. After leaving Argyle, he became a Professor in the Albany Academy, and so remained for twenty-four years. In 1832, he began to preach in Troy, and when the Associate congregation was there organized in 1834, he became its pastor. In 1852,

he resigned, and made a lengthy visit to his native land. After his return he was again installed in Troy as his own successor, and remained there in active service until he died. He was one of the best linguists in our country, possessed refined and winning manners, was exemplary in all his ways, and was an able, earnest and devoted preacher.

On the 2d of March, 1825, an unsuccessful call was given to the Rev. James White, and in 1826, a similar call was given to the Rev. Thomas Beveridge, and on the 7th of February, 1828, a second unsuccessful call was given to him. In the spring of 1829, a call was given to the Rev. James P. Miller, which resulted in his installation in October. At the beginning of his pastorate the families of his congregation which resided in the northern part of the town, were set off and organized into a new church to centre at North Argyle. Mr. Miller preached to his people upon the subject of public religious covenanting, and the session agreed that it was expedient to engage in this duty. So on the 25th of June, 1833, ninety-two members of the congregation, twelve from neighboring congregations, and seven ministers did, with uplifted hands, swear to the bond and covenant, avouching the Lord to be their God, and declaring themselves to be His covenated people. Thirteen who had formerly covenanted, assented and signed the bond.

James Patterson Miller was born in Beaver county, Pennsylvania, August 1, 1792; was educated at Jefferson College; taught two years; studied theology with Dr. Anderson; taught again for six years; became quite a politician, and for a time the editor of a newspaper, and was the first man in Ohio who urged the claims of General Jackson to the Presidency. His wife suddenly died in December, 1824, which brought such convictions to his mind, that he immediately abandoned his political aspirations, and returned to his original design and received licensure from the Chartiers Presbytery, in August, 1825. He was ordained on the 6th of September, 1827, by the Presbytery of Muskingum, and after missionating in the west, settled in South Argyle. In 1850, the Associate Synod appointed him missionary to Oregon. He accepted, and his pastoral relation with South Argyle was dissolved in March, 1851.

He arrived in Oregon, June 8th, of the same year, and was actively and successfully engaged, until killed on the 2d of April, 1854, by the explosion of the boiler of a steamboat. Mr. Miller, although of slow and hesitating speech, had a good mind and fair scholarship, and being a practical character, made an exceedingly accurate and useful member of church courts. His integrity was incorruptible, his benevolence was great, his temper was good, and his social qualities were very superior, so that he always held with a strong grasp the confidence and affection of his friends and parishioners.

On the 14th of March, 1852, they called Mr. James Thompson, who had been licensed by the Chartiers Presbytery, on the 13th of June, 1849. He accepted, and was ordained and installed, July 13th, 1852. On the 29th of March, 1853, he was transferred to a new congregation in New York city, where he continued until his death. In May, 1853, they called Joseph R. Thompson, but hearing that he had just settled at Mt. Pleasant, they withdrew the call. On the 25th of May, 1854, they called Alexander Thompson, who accepted, but before the time of his installation, he died. These three brothers were able ministers and good men, and have all rested from their labors.

On the 12th of May, 1856, they gave a unanimous call to James W. McFarland, but at his request, on account of an ophthalmic affliction which forbade his preaching for a season, it was not pressed. In October, 1856, Mr. James Agnew Duff was called, and on the 3d of the following February, was ordained and installed. He was born near Darlington, Beaver county, Pennsylvania, January 26, 1825 ; was educated at Jefferson College and Canonsburg Seminary ; was licensed October 2, 1855, by the Associate Presbytery of Ohio. He possessed a good mind, with a special fondness for debate. His sermons were evangelical, and sometimes a little metaphysical, but always clear. As a speaker he was earnest, and held the attention of his hearers well. His ministry was brief, but decidedly successful. He died October 6, 1860, after a short and severe illness.

In September, 1861, an unsuccessful call was given to Mr. Thomas H. Hanna, and a similar one in May, 1862, to the Rev. William Bruce, of Baltimore. The Rev. James H. Andrew,

of Oxford, Pennsylvania, was called July 1, 1863, took charge of the congregation in April, 1864, and was installed on the 7th of the ensuing June. He resigned January 13, 1874, and is now pastor of the First Church of Brooklyn. On the 21st of January, 1875, Mr. A. W. Morris, a licentiate of the Presbytery of Monmouth, was called, and on the 7th of the following September, was ordained and installed, and is now in charge.

In the Argyle Patent was reserved a glebe of five hundred acres, laid out in the form of a parallelogram, its greatest length being north and south. This was set apart by His Majesty "for the use and behoof of the minister of the gospel and schoolmaster for the time being resident and officiating on the said patent." In process of time John McKisson, of New York city, became, by due course of law, sole trustee of the glebe, and being informed that there were two organized congregations located upon the patent, the Associate and Associate Reformed, he offered to convey to them by deed, for a nominal consideration, this glebe, if they would make an amicable division of it among themselves. Commissioners from the two congregations met and amicably divided the lot into three parcels, as suggested by William Reid, the Associate to retain the middle one of a hundred and sixty acres, because their meeting house was placed upon it, and the Associate Reformed because of their greater number to take the other two parts.

Immediately after this, on the 28th of October, 1801, the congregation became incorporated, and Casper Bain, William Robertson, Robert Robertson, David McKnight, John Reid, and John Harsha, were elected as its first trustees. The first meeting house was built in 1787 or '88, of pine logs, was located about one-third of a mile east of the present house, and was thirty by forty feet in its dimensions. In 1805, the first parsonage was built, and in 1807, they substituted a good, three thousand dollar frame meeting house for their original one. To assist in making these improvements, they sold forty acres of the glebe, and still retain the remaining hundred and twenty. In 1853, the present meeting house, forty-six by eighty-two feet, was erected and finished according to the taste

and the improvements of the age. Soon afterwards the present parsonage house was built. The spiritual life and benevolent works of this congregation have been very steady and uniform.

The eldership of this Church has been filled by the following persons:

In 1785, at the organization of the congregation, John McNeil, John McKnight, and William Reid, were installed. On July 13, 1800, George Dunn, Robert Robertson, John Reid, and John Harsha. On the 18th of June, 1818, James Shaw, Gilbert Robertson, John Stott, Alexander Skinner, and Peter McEachron. In the middle of June, 1830, Moses Robertson, Samuel Dobbin, and Alexander Beveridge. On June 8th, 1835, John Bishop, John Henry, and James I. Robertson. On the 19th of June, 1842, David Hall, Isaac Shaw, and George Lendrum. On the 18th of January, 1849, William McNeil, and Cornelius McEachron. On the 31st of October, 1850, John Reid, jr. On the 12th of June, 1856, William A. White, William McNeil, 2d, and William Lendrum. On the 19th of August, 1869, Robert O. Robertson, and George Henry. On the 1st of June, 1877, Robert Alexander, William C. Lant, William McCollum, and Duncan Robertson.

West Hebron.

The precise date of the organization of this congregation is not positively known, but the probabilities point strongly to the summer of 1785, for it was certainly the work of Mr. Beveridge, and was doubtless attended to when he organized Cambridge and Argyle. We know that the petition which was sent in the summer of 1784, to the Presbytery of Pennsylvania, contained signers from Hebron and Salem as well as from Cambridge and Argyle. On the 2d of September, 1784, the Rev. W. Marshall, of Philadelphia, to whom this petition was sent, wrote thus to Mr. John Foster one of the signers and one of the original members of this church: "The Presbytery have agreed to supply Cambridge and *places adjacent* as they may regularly apply, but this cannot be done until after next meeting of Presbytery, October 24th, at this place. If you could stir up such as want sermon to sign petitions to be transmitted to our next meet-

ing." We know that Mr. Beveridge, who had arrived from Scotland the previous spring, was sent by Presbytery at this "next meeting" to Cambridge and adjacent places, that he labored there during the winter and returned again in the summer of 1785, and organized Cambridge and Argyle, and there is no apparent reason why he should not complete his work and organize Hebron then, for it certainly was in an organized condition three years after that.

On the 10th of June, 1788, Mr. Beveridge wrote thus from New York city to this same John Foster. "The Sacrament of the Lord's Supper is to be dispensed among you the last Sabbath of August, unless the first Sabbath of September is preferred by the Session at Cambridge, to whom I have wrote on that head. I will be up two weeks before. I hope that matter will be thought of by such of you *as are in the office of elders*, and that you will endeavor to inform yourselves as well as you can as to those who may apply for admission." An independent session deciding upon the admission of members certainly implies an independent organization. This same letter refers to the petition which Cambridge sent in at this meeting of Presbytery for the moderation of a call, and states that the prayer of the petitioners had not been granted, because Mr. Goodwillie who had just arrived had not yet been heard in Washington county, and the choice would necessarily be between Mr. Beveridge and Mr. Whyte. The writer then continues: "The people with you and in the Patent (Argyle) so far as I know never directly concurred with those in Cambridge in their petition for a moderation." He then concludes thus: "But go matters as they will, I think you in White Creek" (this is unquestionably an error on the part of the writer, he means Black Creek, for by that name did Hebron go during the Revolution and down till 1786), "and those in the Patent (Argyle) ought to come to some agreement with those in Cambridge, as to what proportion of sermon you are to have, and how matters are to stand between you and them, whether you are to be considered as one congregation, or, which I think would be more proper, as two. If you settle matters of that

kind this summer it may pave the way for your obtaining a moderation at our next meeting in the fall."

At this next meeting in the fall of 1788, the prayer from Cambridge was granted, and a call was moderated for Mr. Thomas Beveridge, and he was installed September 10th, 1789, in Cambridge. The call was from Cambridge and Mr. Beveridge was installed as pastor of Cambridge alone, although by a subsequent arrangement between the two congregations, Mr. Beveridge gave one-fourth of his time to and received one-fourth of his salary from South Argyle during his entire pastorate. Hebron was entirely left out of this pastoral supervision. On the 27th of March, 1789, after the calling of Mr. Beveridge to Cambridge and before his installation, Messrs. John Foster, William Moncrieff and William Moncrieff, jr., sent a petition to the Associate Presbytery of Pennsylvania to meet at Philadelphia in April, 1789, on behalf of the congregation of "Hebron and Salem," in which they say: "We also acknowledge this Presbytery's care under God in hitherto helping us and caring for us. And now as our neighbors in Cambridge have been very unanimous in a call for the Rev. Mr. Beveridge, and although our distance will not allow our incorporating with them, yet we are much interested in it, as we are neither able to support a minister ourselves nor to do much for paying supplies, yet a settled minister there might be much our way as to the Sacraments, and as the Rev. Mr. Beveridge has had more than an ordinary care for us and labored more than ordinary amongst us, we would expect his sympathy still. We, therefore, humbly plead that the Presbytery may appoint the installment of Mr. Beveridge as soon as possible, and likewise allow us what supply they can, and your petitioners shall pray that the Lord's work may prosper."

For the next ten years the congregation depended upon supply from Presbytery, and as there were but few ministers in the body and they thoroughly occupied, the preaching was mainly done by the Rev. Arch. Whyte. The first effort to procure a pastor was at a congregational meeting held November the 1st, 1799, when the following action was taken, viz: "That we join with the people of Argyle in getting a minister, and that we

have a fourth part of his labors, and that we have a voice in his call. That Andrew Beveridge and John Foster be a committee to meet with the commissioners of Argyle to confer about this matter." Such an arrangement was made, and in October, 1800, the two congregations made out a call for Mr. Thomas Allison, which he declined. When Argyle in 1803 began to move in the giving of a call to Mr. Laing, they asked Hebron to join with them for the fourth part of his time, but for some reasons not known, Hebron declined. Afterwards in May, 1807, they changed their minds and asked for the fourth part of Mr. Laing's time, but he declined. They next in 1810, united with the congregation of Putnam and gave a call to Mr. David French, which he declined, and the union with Putnam was terminated.

In 1817, Mr. Peter Bullions came into the bounds of Presbytery, and preached with great acceptance in the yacancies. The congregation of West Hebron was very anxious to unite with the church in South Argyle, and give him a call. That congregation was not willing to do this, because they felt able and were very desirous to secure all the time of Mr. Bullions. So on the 7th of January, 1818, South Argyle gave a call to Mr. Bullions for all his time, promising the use of the glebe and $500 as the annual salary. Presbytery was in session the same day in the South Argyle meeting house, and the call was immediately sustained and presented, and as the record of Presbytery states, by Mr. Bullions refused, on the ground that the Hebron congregation was excluded from any share of his labors. The generality of Argyle congregation being present, Presbytery adjourned for a little to give them an opportunity to remove the difficulty. Being again met, it was stated that the Argyle congregation had agreed to unite with Hebron in allowing them a share of his labors. Upon which Mr. Bullions then accepted the call. He was ordained and installed in Argyle on the 4th of the ensuing March. The minutes of Presbytery present no evidence to show that West Hebron ever gave a regular call to Dr. Bullions, or that he was ever installed as their pastor. The presumptions are entirely against it; yet, as the record just quoted shows, South Argyle agreed to a

union and Presbytery acquiesced in the arrangement, and Dr. Bullions regarded West Hebron as a part of his charge, and gave to it one-fourth of his time, and received from it one-fourth of his salary. He did not resign his pastorate of South Argyle till the 2d of February, 1825, yet on the 27th of January, 1823, he resigned his care of the Hebron congregation, and Presbytery sanctioned it.

Dr. Bullions' five years ministry in West Hebron was very successful. He gave but a small portion of his time, and yet the congregation so grew and strengthened that they felt able to support a pastor for all his time; and the desire to do so had something to do with the Doctor's withdrawal. On the 22d of September, 1823, a call was given to Mr. James Irvine; but the Presbytery, which was in session, declined sustaining it because of the amount of salary promised. "The Presbytery took a recess for a few minutes to give the congregation an opportunity of requesting their friends and neighbors to contribute to increase the salary. On returning a paper was presented subscribed by some individuals, promising certain sums. The call was then sustained and presented to Mr. Irvine, who declined accepting it at present, requesting leave to consider of it till next meeting." Passing out of the bounds of the Presbytery, he did not accept till at the meeting of Synod in Philadelphia, the next May. He was ordained and installed on the 7th of July, 1824.

Mr. Irvine was born in Jackson about the close of the last century; was graduated at Union College, and studied theology under Dr. Banks, and under the care of the Cambridge Presbytery, although he was licensed by the Presbytery of Kentucky, to which he had been certified August 29, 1820. In September, 1831, he left Hebron to take charge of the Second Associate congregation in New York city, which had been recently organized, where he was installed on the 17th of the following November, and where he died on the 25th of November, 1835. He was a man of excellent abilities, and in an obituary notice published in the "Religious Monitor" he was pronounced "an eloquent and faithful and unusually successful preacher of Christ's gospel."

The Rev. Abraham Anderson was the next pastor of West Hebron, and held the position longer than any other one before or since. Dr. Anderson was born near Newville, Cumberland county, Pennsylvania, on the 7th of December, 1789, of Irish parents who had settled there but a few months previously. The family soon moved to Western Pennsylvania, where he labored upon the farm until after his majority. During the war with England he served for a year under General Harrison, after which he commenced his studies, and was graduated at Jefferson College in 1817. He spent one year with Dr. John Anderson, and finished his theological training under the direction of Presbytery. From 1818 to 1821, he was Professor of Languages in his Alma Mater. These three years must have been busy ones, for during them he taught Latin and Greek in Jefferson College; studied theology to the satisfaction of his Presbytery, and also prosecuted a course of medical study under the direction of Dr. Letherman which made him a respectable physican. He was licensed by the Presbytery of Chartiers on the 29th of August, 1821. He was sent by the Synod to the South, and in September, 1822, he was ordained and installed by the Associate Presbytery of the Carolinas as pastor of the congregations of Steele Creek and Bethany, in Mecklenberg county, North Carolina. After remaining here for ten years he visited the north in the spring of 1832, for the benefit of his health. He spent much of the summer in Hebron, and after his return home, received in the spring of 1833, a call to West Hebron which he accepted, and was installed as pastor during the subsequent summer.

At its meeting in 1847, the Associate Synod elected Dr. A. Anderson to the Professorship of Didactic and Polemic Theology, as Dr. Martin's successor, in consequence of which he resigned the pastoral charge of this congregation on the 8th of the following September. During his residence at Canonsburg, in addition to his duties in the Seminary, he was collegiate pastor with Dr. Beveridge of Miller's Run congregation. He died on the 9th of May, 1855, and was buried beside the graves of his parents.

Dr. Anderson was large and massive in person, calm and

deliberate in delivery. His voice was feeble and he could not raise it above a conversational tone, but so clear and distinct that he could be easily heard by ordinary audiences. His scholarship covered a very wide range, embracing theology, languages, mathematic, metaphysics, natural philosophy, history and medicine, and was much at home amidst the details of practical life. "His sermons were sensible, logical and highly evangelical, and better fitted, in both matter and manner, to interest and edify the thoughtful and intelligent hearer than to powerfully impress and bear away the multitude." His memory was very tenacious in reference to facts and ideas, but very deficient as to the language, so that he could not commit a sermon in much less time than a week, and was not sure of it then. He was consequently compelled to preach from "sketches." His honesty and calm practical wisdom gave him great influence in church courts. He was kind, simple-hearted and guileless in disposition, grave and serious in manner, and never enthusiastic or demonstrative in any thing. An humble, earnest, patient christian.

In March, 1848, a call was given to Mr. James Ballantine, which resulted in his ordination and installation on the 19th of the following September. His pastorate was very short, for he died on the 24th of October, 1849. He was born in county Antrim, Ireland, in December, 1819, and in 1828 his father moved to this country and settled in or near Canonsburg, Pennsylvania, and was for years connected with the Associate Reformed congregation of which Mr. McCahan was pastor. He subsequently united with the Associate Church, and was educated at the college and seminary in Canonsburg, and was licensed by the Chartiers Presbytery, on the 15th of June, 1847. He was regarded as a good preacher, and was very much devoted to the interests of his own Church.

On the 31st of October, 1858, a call was given to the Rev. Joseph McKee, who was under appointment as a missionary to Oregon. This call he accepted, and he was installed on the 20th of the following March. Mr. McKee was graduated at Franklin College and studied theology at Canonsburg; was licensed in 1836, and was ordained by the Muskingum Presbytery, in Sep-

tember, 1837. He resigned the charge of this congregation on the 1st of July, 1857, and is now teaching at Los Angeles in California. On the 7th of April, 1858, a call was given to Mr. W. M. Coleman, which he declined.

On the 26th of June, 1860, Mr. William R. McKee accepted a call and was ordained and installed on the 4th of the next September. Mr. McKee was born in Ohio county, West Virginia, and reared in Eastern Ohio, was graduated at Franklin College; studied theology at Xenia, and was licensed by the Wheeling Presbytery on the 19th of April, 1859. He resigned the charge of this congregation on the 3d of September, 1867, and is now pastor of Robinson, in Washington county, Pennsylvania. On the 7th of April, 1868, the present pastor, George M. Wiley was installed. He was born in Putnam; graduated at Union College; studied theology at Princeton; was licensed May 6th, 1862, by the Argyle Presbytery, and was ordained and installed at Ryegate, October 10th, 1863, by the Presbytery of Vermont.

On the 14th of October, 1799, the congregation met at the house of Andrew Beveridge to take measures for the purchase of a lot and the erection of a meeting house. They issued an address to their friends and well-wishers asking help, and John Williams, of Salem, headed their subscription paper with a contribution of the seats, the pulpit and $50 in money. Some contributed money, others gave building material, and others labor. Fifty-six contributed. In the autumn of 1801, the trustees were directed to procure boards and lath to complete the inside of the building, and in 1809 to finish the gallery. This building gave place to a better one in 1831, which cost $1,624, and the present one was built in 1859 at a cost of $3,200.

As John Foster and William Moncrieff, sr., were the active and leading men in the first movements towards an organization as early as 1784, and continued as the leaders for eight or ten years at least, the presumption is that they were the first ruling elders. But there are no records to prove this, for there are no records back of 1799. It is believed that they were two of Dr. Clark's original elders, and refused to go into the union of 1782. The first elders of which we are sure were

Andrew Beveridge, Hugh Moncrieff and William McClellan, and the date of their ordination is not known. John Moodie, James Foster and James Cummings were ordained in 1813. John Rea, James Reid and James Robinson, March 19th, 1829. John McClellan, George Boyd and William Ashton, April 23d, 1835. Andrew Foster, James Hill and John Beveridge, date of ordination not given. John Armitage, John M. Rea and William Reid, in 1854. Peter McClellan, John A. McKnight, James F. Randles and James Beveridge, April 24th, 1864.

Hebron.

Dr. Clark and the Rev. J. Proudfit when located in Salem, were in the habit of holding frequent services in the adjoining towns, and in this way the Scotch and Irish settlers in Hebron received all the preaching with which they were favored. In 1789, T. G. Smith, S. Tomb, and J. Dunlap, were licensed by the Associate Reformed Presbytery of New York. This gave the Presbytery the ability to supply its vacancies and outlying stations. Hebron and Argyle were now regarded for the first time by Presbytery as preaching stations. At a meeting of Presbytery held October 13th, 1789, Hebron petitioned for supply, and Mr. Dunlap was appointed to preach there on the last Sabbath of December, and the first of the following January, to be followed by Mr. Tomb for the month of March. From this time Presbytery was able to send a reasonable amount of supply. Petitions were received by Presbytery, May 3d, 1791, from "the United congregation of Hebron and Argyle, praying that Presbytery would ratify their union, into which they had entered, and that they might be known henceforth as the 'United Congregation of Hebron and Argyle.'" This was granted. It is not certain when the church was formally organized by the installation of ruling elders. It may have been in the summer of 1791, and it may not have been until a year later.

In the spring of 1792, application was made to the Associate Reformed Presbytery of New England, for assistance to supply the vacancies of the Presbytery, and Andrew Oliver, probationer, was sent during the summer, and was assigned to Heb-

ron, Argyle, &c. In September, the Rev. David Annan resigned his charge in New England, and also came and preached in Hebron and Argyle till November. On the 9th of March, 1793, a petition was signed by about fifty male members and adherents of Hebron, desiring that Mr. Oliver might become the pastor of Hebron and Argyle. This was merely an informal movement, which it is believed never issued in a regular call. Mr. Oliver returned home, and during the next year became pastor of the church in Pelham, Massachusetts. In 1804, he returned and missionated for a season under the care of the Cambridge Presbytery, and finally settled at Springfield, in Otsego county.

On the 29th of August, 1793, the Rev. George Mairs, late pastor of the Burgher congregation at Coote Hill, county Cavan, Ireland, was received as a member of Presbytery. On the 27th of September, the united congregation of Hebron and Argyle gave him a call, which he accepted, and was installed on the 13th of November, 1793. The installation for the united charge took place in Argyle. Mr. Mairs' pastorate was so successful that both churches soon felt able and willing to support separate pastors, and on the 16th of December, 1794, they petitioned Presbytery to "disjoin them," and allow Mr. Mairs to remain pastor of either. He elected Argyle, and this left Hebron vacant.

On the 20th of September, 1797, James Gray, probationer, was received from the Burgher Presbytery of Armagh, Ireland, and on the 11th of the following October, received and accepted a call to Hebron, and was ordained and installed on the 16th of the following May. This relation was dissolved on the 26th of October, 1803, in consequence of his accepting a call to the Spruce street congregation, in Philadelphia. Dr. Gray was born December 25, 1770, in County Monaghan, in Ireland; was graduated at Glasgow University; studied theology with Dr. John Rogers, of Ballibay, (Burgher), and was licensed in 1796. He remained for ten or twelve years in Philadelphia, and then removed to Baltimore, where he taught until 1823, when he retired to Gettysburg, Pennsylvania, where he died in the family of his step-son, the Rev. Dr. C. G. McLean, Septem-

ber 20, 1824. He was the author of several works of considerable ability, the best known of which was "The Priesthoods of Melchisedec." He was a most thorough and finished scholar.

On the 7th of August, 1804, a call was given to the Rev. Robert Kerr, late pastor of the church in Newburgh. This call was never formally presented, for the General Synod had just sent Mr. Kerr on a mission to the Synod of the Carolinas, but he wrote to the session, that if spared to return to the north, during the following year he would accept their call. It was, however, otherwise ordered, for he died on the 11th of June, 1805, in Savannah, Georgia. In March, 1806, the services of Rev. Alexander Denham, late of Ireland, now a member of the Presbytery of New York, were secured. They soon called him, and he was installed as pastor on the 23d of the following October. In the autumn of 1823, Mr. Denham resigned, and moved to New York. A year afterwards, at the solicitation of a large number of the congregation, he returned and preached for them during the winter, and in the spring they gave him a call, which he accepted on the 23d of May, 1825, and arrangements were made to install him on the 3d of November; but when Presbytery met, a very large part of the officers and members of the congregation remonstrated against his settlement. His installation was therefore postponed; Mr. Denham then returned the call, and went back to New York. In 1827, he united with the Dutch Church, and for three years remained in its communion without any charge, and then gave all his time to secular business. He died in 1848, aged seventy-five years.

In matter, method, and delivery, he was above the average as a preacher. He thought too much of the world. When a young parishioner, the late Judge Nelson of the Supreme Court of the United States was pursuing his preparatory studies, he advised him to choose the law instead of the ministry, because it was more profitable. In his old days, he confessed to his former fellow presbyter, D. C. McLaren, that his riches did not bring happiness.

In October, 1826, a call was given to the Rev. James McAuley which was accepted, and he was installed on the 18th of April,

1827. His pastorate was very successful, and the congregation parted with him very reluctantly, when, for the benefit of a more southern climate, he resigned August the 25th, 1835. Mr. McAuley was born in Ireland; was principally educated there, and studied theology, it is believed, with his brother William, in Kortright; was licensed by the Presbytery of Saratoga, 1819 or '20; was pastor for a few years of the Presbyterian congregation in Ogdensburg, New York. After leaving Hebron he settled in southern Illinois; returned to this Presbytery in 1847, and settled for five years in Lisbon, New York; retired to Ogdensburg, and resided there until he died. Mr. McAuley was in every sense a good preacher. His voice was deep and rich, and he spoke with great earnestness and solemnity. In social life he was affable and hospitable, and always serious.

April 4, 1836, the Rev. Jasper Middlemass was called, and on the 23d of June installed. His pastorate was short and full of trouble. In about eighteen months, the session, trustees, and a large part of the congregation petitioned Presbytery to dissolve the relation. Presbytery referred it to a ballot of the male members of the congregation, when twenty-four voted for his remaining, and forty for his resigning. Mr. Middlemass refused and a trial ensued in Presbytery and Synod; the particulars of which will be found in Chapter II. of this history. The relation was finally dissolved on the first Monday of October, 1838. Mr. Middlemass was born, educated and licensed in Scotland. He came to this country in the spring of 1833, and in October of that year was by the Presbytery of New York, ordained and installed as Mr. George's successor in the White Lake congregation, in Sullivan county. But trouble came, and in June, 1835, he resigned. After leaving Hebron he joined the Dutch Church, and was pastor of the church at Blooming Grove, Rensselaer county, from 1840 to '44, and of Berne and of Salem, Albany county, from 1848 to 1855, and soon afterwards died. He was a good preacher, but his unhappy and violent temper made himself and all around him uncomfortable.

The second pastorate of Mr. Denham was very unfortu-

nate. Some forty members withdrew, and the most of them united with the Associate congregation of West Hebron. In the Middlemass trouble some twenty-five more withdrew, who for a season received some supply of preaching from the Presbytery, and then identified themselves with the dissenters that left the West Hebron congregation, and together organized the "Brick Church" under the Builions auspices, which soon afterwards called Mr. Quackenbush. These troubles and secessions not only weakened the congregation in numbers, but excited considerable ill-feeling which lasted as long as that generation lived, and even descended, in some cases, in a modified form, to their children.

In February, 1839, Mr. Alexander Shand began to supply in Hebron by Synodic appointment, and on the last Monday of May a call was made out, which resulted in his ordination and installation on the 23d of the following July. Mr. Shand was born, educated and licensed in Scotland, and after resigning the charge of this congregation November 1, 1850, he went to Canada, remained two or three years, and then returned to Scotland. He was a bachelor possessing some oddities, perhaps eccentricities, but a good scholar and an instructive preacher, although somewhat awkward in his manner. During his ministry the congregation enjoyed peace, and was reasonably prosperous.

On the 8th of June, 1852, a call was given to Mr. George M. McEachron, which he declined. On the 15th of the following November, the Rev. Joseph Kimball received a call which he accepted, and was installed on the 6th of June, 1853. The congregation prospered under him greatly, and it was with universal regret that they received his resignation on the 1st of September, 1856. He was born in Newburgh, New York, in 1820; was educated at Union College and the Newburgh Seminary; was licensed in 1842; and was ordained and installed as pastor of Hamptonburg May 31st, 1844, by the Presbytery of New York. When he left Hebron he became for several years pastor of the Presbyterian congregation of Brockport, and then for a short time of the Dutch Church at Fishkill Landing, and in 1865, of the First Dutch congregation in

Brooklyn. While preaching an historical sermon on the 24th of May, 1874, he was taken with a fainting fit, from the effects of which he never recovered, and died on the 6th of the following December. He was tall in stature, possessed a deep rich voice which he managed with considerable skill, had a good imagination which he often permitted to play, was chaste in style, and decidedly a popular preacher. His social qualities were also excellent.

On the 23d of September, 1856, a call was given to the Rev. John Van Eaton, of York, which was declined. On the 23d of January, 1857, a call was given to the Rev. Jonathan Gillespie of Hamptonburg, which he accepted, and made arrangements for the removal of his family, when he was taken ill and died upon the 22d of April. Mr. Gillespie was born of Covenanter parentage, on the 9th of February, 1830, on the Wallkill, in Orange county, New York; but his father moved into the bounds of and became an elder in the congregation at Bloomingburg, so that he was reared mainly under the ministry of the Rev. Henry Connelly; he was graduated at Union College; studied theology at Newburgh and at Due West in South Carolina; was licensed May 19, 1852; ordained and installed at Hamptonburg, December 29, 1853. He was a young man of most excellent promise, because of his fitness for the work of the ministry, and his devotion to the cause.

On the 29th of March, 1858, a call was given to the Rev. James C. Forsythe, which he declined. On the 10th of the following May, Gilbert Hamilton Robertson was called, and on the 13th of July, was ordained and installed. His pastorate was short, for he resigned on the 28th of March, 1860. He was born in South Argyle; educated at Union College and Canonsburgh Seminary; was licensed October 22, 1855, by the Presbytery of Cambridge. After leaving Hebron he was for several years pastor of the Park Presbyterian congregation of Troy, and then ministered in Illinois and Kentucky. He was a brilliant and attractive preacher. Eighty-six united with the church during his short incumbency; and he organized the first Sabbath School, as the congregation, being purely country, had

hitherto depended upon home training, which had been rigidly kept up.

On the 19th of November, 1860, a call was given to Mr. Isaac N. White, who had been licensed in July, 1859 by the Chartiers Presbytery; on the 1st of January, 1861, he accepted, and was ordained and installed on the 17th of May. His short pastorate, which terminated by resignation on the 10th of November, 1863, was prosperous. He is now pastor of Fairview and Washington in the Presbytery of Muskingum.

On the 10th of March, 1864, a call was sustained from Hebron to Mr. A. H. Anderson, which was declined. On the 14th of November, 1865, they called Mr. W. M. Richie, which also proved unsuccessful. On the 1st of May, 1866, Mr. John R. Fisher accepted a call, and was ordained and installed on the 14th of June. This relation continued until the 17th of June, 1874, when he resigned and became pastor of the Second Presbyterian congregation of Jersey City. Mr. Fisher was born in Cambridge, and educated at Williams College and Princeton Seminary, and licensed by the Pesbytery of Argyle May 2d, 1865. He was a popular preacher of genial disposition, and the congregation grew under his ministry.

In the autumn of 1874, a call was given to Mr. Thomas Wylie who had studied theology at Newburgh, and had been licensed a few months previously. He accepted and was ordained and installed on the 26th of the following January. In less than a year after his settlement his health began to fail, and in March, 1876, the church gave him an extended vacation that he might seek its restoration. But summer came and went and there was no improvement. He resigned on the 18th of September, and died on the 3d of April, 1877. He possessed great zeal, and was wholly devoted to his work, and gave bright promise of usefulness had the Lord seen fit to spare his life.

On the 1st of May, 1877, an unsuccessful call was given to the Rev. M. S. McCord. On the 4th of April, 1878, a call was given to the Rev. John Hood, who had been licensed by the Frankfort Presbytery in 1871, and ordained and installed at

Burgettstown, April 9th, 1872. This call was accepted, and he was installed on the 17th of May.

This congregation was incorporated in the autumn of 1791, as "The First Presbyterian Congregation of Hebron." Its first trustees were elected December 13th, 1791, and were Samuel Crosset, Isaac Lytle, Isaac Brinkerhoff, Thomas Mulhench, George McKnight, John McDonald, James Flack, William Lytle and Andrew Proudfit. They immediately purchased the present site, and built their first meeting house in 1792. This was a very solid frame building, forty-six by fifty-five feet, with a gallery. The pews were boxes six by seven feet with seats around three sides. It was paid for according to contract, one part in money, one part in neat cattle, and the other part in rye and oats delivered at the mill. This house served its purpose till the year 1855, when it was replaced by the present one, not because it was decayed or worn-out but because it did not possess the conveniences and comforts which the taste of the present day demands. They purchased at the same time a glebe farm which has been sold or exchanged two or three times, and finally disposed of a few years ago, and a comfortable parsonage property procured in the village of West Hebron, distant about two miles from the meeting house.

There is no known record to show the date of the election of the first ruling elders, but when Mr. Mairs was called in September, 1793, the following elders signed his call, viz: Samuel Crossett, Charles Hutchins and Alexander McClelland. In 1794, John Wilson, Isaac Brinkerhoff, James Flack, jr., Hugh Johnston, John Nelson and Boyd Donaldson were added. During the pastorate of Mr. Denham (1806–1823), the following elders were installed: Samuel Livingston, John Qua, David Armstrong, Robert Qua, Samuel Guthrie, Andrew Qua and William Willet. In November, 1834, William Armstrong, William Gilchrist, Charles T. Fullerton, John W. Beattie and William McKnight, were elected. In 1839 or '40, William Barkley and James McConnell were ordained. In June, 1857, Nathaniel Reynolds was added. In November, 1866, Alexander McEachron, Robert Martin, William Shields, John A. McClellan and Thomas A. McConnell. In January, 1876, Alexander Gourley,

John H. Reynolds, William J. Armstrong and William Robinson.

Argyle.

The early ecclesiastical history of Argyle is very similar to that of Hebron, with which it was for a number of years associated. It was to a certain extent a preaching station or missionary field under the care of Salem, receiving an occasional visit and day's preaching from Dr. Clark and the Rev. James Proudfit. The Presbytery did not and could not make any provision for it, as there was neither probationer nor unsettled minister at their disposal. The licensure of Smith, Tomb and Dunlap in 1789 gave to Presbytery the means of looking after destitute places. At a meeting held in New York, October 13, 1789, Mr. Tomb was appointed to preach in Argyle on the fourth Sabbath of December, and on the first of the following January. This was the first recognition of Argyle by Presbytery. At every subsequent meeting more or less provision was made for its supply, and when Mr. Smith settled in Orange county and Mr. Dunlap in Cambridge, application for assistance was made to the Presbytery of New England, and Mr. Oliver and Rev. D. Annan came in, both of whom supplied in Argyle. On the 3d of May, 1791, Hebron and Argyle were formally united by the Presbytery into a united charge; and in March, 1793, they petitioned for the services of Mr. Oliver in view of settling him. But Mr. Oliver was so nearly blind at this time from an over use or abuse of his eyes in studying that he was compelled to employ a boy to guide him in his missionary labors, and discouraged any movement towards his settlement.

On the 4th of September, 1792, the congregation petitioned Presbytery for a moderator that they might choose elders and have them ordained. This was granted and Mr. Proudfit was directed to preach in Argyle on the 1st Tuesday of October and with a session from Salem and Hebron to examine and ordain the elders chosen. Mr. Proudfit fulfilled his appointment, and Presbytery at its meeting in Cambridge, November 13, 1792, ordered that the second Wednesday of December be observed in Argyle as a day of fasting, and that the chosen elders should be on that day ordained and installed. There is a tradition in

Argyle that they were ordained and installed by Mr. Dunlap on the 18th day of December. A little time previous to this they had built their first meeting house, on land belonging to Dougall McKallor nearly a mile south of the present village and close to the old cemetery. After their ecclesiastical organization, they applied to the Legislature and obtained a charter under the title of "The First Incorporated Congregation of Argyle, under the care of the Associate Reformed Synod."

It has already been stated in the sketch of Hebron, that the Rev. George Mairs was installed on the 13th of November, 1793, as pastor of Hebron and Argyle, giving half of his time to each. The meeting houses were about eight miles distant from each other. Both congregations grew rapidly, and on the 16th of December, 1794, they petitioned Presbytery to "disjoin them," and to permit Mr. Mairs to elect the congregation with which he will remain as pastor. He chose Argyle, and henceforth all his time and labor were given to it.

Mr. Mairs was born in April, 1761, at Drumbeg, Monaghan county, Ireland; graduated at Glasgow University; studied theology with John Brown, of Haddington; was licensed by a Burgher Presbytery in Ireland; was ordained and installed over the Associate Congregation of Coote Hill, in the county of Cavan. After laboring here for several years he resigned, May 2d, 1793, sailed for New York, where he arrived about the 1st of August, went the next week to Washington county and settled for life. The congregation in Argyle grew with wonderful rapidity under his ministry, as many as forty members were repeatedly added at a single communion, so that in 1802 it reported a membership of four hundred and fifty-two. Their meeting house became over crowded, so that in 1801 they built a larger frame house, forty-five by sixty feet, upon the site now occupied. Just at this time they came in possession of their share of the glebe reservation of the Argyle Patent, (see sketch of South Argyle). This they sold and applied the proceeds to the benefit of the Society.

The congregation covered a large territory, much of which was hilly and all of it was destitute of good roads. Mr. Mairs during one-half of every year visited and catechised every

family, and during the other half held diets for catechising in the different neighborhoods. This with a faithful visitation of the sick and of the troubled, imposed an immense amount of labor upon him; too much for the growing infirmities of his declining years, and he spoke to his people upon the necessity of an assistant. They saw and appreciated the difficulties of his situation, and out of the love which they bore him, were willing to be guided by his wishes. His son George had just entered the ministry and it was natural that he should turn to him for assistance. George Mairs, jr., was born in Argyle in March, 1798; was graduated at Union College in 1820; studied theology with Dr. Mason until the seminary closed, and then finished with his father; was licensed March 5th, 1823, and was ordained and installed, on the 3d of September following, as the assistant and successor of his father.

The elder Mairs for some years divided the pastoral labor with his son, and took the morning service upon the Sabbath. But as his physical infirmities increased, his public labors decreased until the explanation of a Psalm or the offering of a prayer was all that he could accomplish. He finally lapsed into his second childhood and was confined to his home for a year or two, and died on the 10th of October, 1841. He was not what the world would call a great preacher, and yet he was in reality a great teacher. His sermons were always instructive, scriptural and plain, so that his hearers could understand and appreciate and remember the truths enunciated. He explained the first Psalm sung in the morning service, and this was always rich. In this explanation and addressing a communion table, he had no superior, perhaps no equal in his Church. He was social, wise and sympathetic, and became the confident and advisor of all his people, and his congregation was a model of harmony and peaceableness.

The son modeled after the father and tried to carry out his ways and measures as far as the changing circumstances of the times and people would allow. His pastorate was also successful. Peace and brotherly love continued. He was diligent in his pastoral labors, and was much among his people. Worn and fatigued with the exactions of his office, he resigned his

pastoral relation on the 10th of June, 1851, and has ever since resided in Argyle, which has been the one home of his life. The congregation at this time numbered about four hundred communicants. During Mr. Mairs' incumbency a congregational prayer meeting during the week was established. In the spring of 1844, they took down the old church building and commenced the erection of a larger and better one. They had it up and inclosed, when the ignition of a fire cracker on the 4th of July set it on fire and burned it up. They immediately commenced another, which was finished and occupied during the summer of 1845.

On the 24th of November, 1851, a call was given to the Rev. James B. Scouller, of Cuylerville, New York. This call he accepted and commenced his ministrations during the following spring, and was installed on the 31st of May, 1852. He instituted a Sabbath school and Bible class which continued during the greater portion of his pastorate. His custom was to give an expository lecture in the forenoon of the Sabbath and a sermon in the afternoon. In this way, commencing with the Epistle to the Philippians, he went through with the remaining portion of the New Testament, and with the Gospels, according to Robinson's Harmony, during his pastorate. The congregation for two or three years grew rapidly, until it numbered four hundred and ninety members, when western emigration decreased it some. During his incumbency two hundred and eighty united with the church, and throughout his ministry and the ministry of the Mairses, a communion season never passed without accessions, except one in 1806. This it is believed is also true of the succeeding pastorates, for the growth of this church has always been steady and not spasmodic. Mr. Scouller was born near Newville, Pennsylvania, July 12, 1820; was graduated at Dickinson College in 1839; studied theology in the Allegheny Seminary; was licensed by the Big Spring Presbytery April 19, 1842; was ordained and installed by the New York Presbytery, as pastor of the Second Associate Reformed congregation in Philadelphia, on the 13th of November, 1844, and was transferred to the pastorate of Cuylerville church in January, 1847. During the last two years of his residence

in Argyle his ministrations were largely interrupted by ill-health, so that he resigned March 31, 1862, and is now infirm and resides at Newville, Pennsylvania.

On the 19th of May, 1862, a call was made out for Mr. David M. Ure, which he accepted, and was ordained and installed on the 8th of October. The order of exercises on the Sabbath now was a sermon in the morning and Sabbath school in the afternoon. Mr. Ure was born in Scotland; was graduated at Miami University and studied theology in Allegheny, and was licensed April 9th, 1861, by the Monongahela Presbytery. His ministry here was reasonably successful, and one hundred and ninety-six were added to the church. Near the end of his pastorate offence must needs come, which resulted in several cases of discipline which, for a time, greatly distracted the congregation, and caused a secession which became in part the nucleus of a Presbyterian church, and the membership ran down to three hundred and seventy. He resigned the charge February 1st, 1872, and is now General Agent for Monmouth College.

On the 17th of May, 1873, a call was given to Mr. W. P. Kane, which he accepted, and commenced his ministrations September 21st, and was ordained and installed November 20th, 1873. Mr. Kane is a native of eastern Ohio; was graduated at Westminster College; studied theology at Newburgh; was licensed September 10th, 1872, by the Presbytery of Steubenville. The congregation has prospered under his ministry, and the membership had risen to four hundred and fifty-four in 1879. A new brick church, built upon the site of the three preceding ones, was entered and occupied in July, 1876. It is of Gothic architecture, 65 by 115 feet on the ground, with a spire 130 feet high, and cost over thirty thousand dollars.

During the incumbency of each one of the pastors, there was at least one revival season, when from thirty to sixty were added to the membership. These were always characterized with deep earnestness and much fervent prayer. The daily public meetings, held sometimes for weeks, were free from all excitement. An increased solemnity and fervor marked the special presence and power of the Spirit.

The first ruling elders, ordained on the second Wednesday of

December, 1792, were, Ebenezer Clark (son of Dr. Clark of Salem), James Batty, and Alexander Cowan. On the 13th of April, 1794, Neal McEachron, and James Gillis. In the spring of 1795, John McDougall, James Lytle, and Samuel McFadden. In April, 1798, William McCoy, Nicholas Mills, and Alexander McDougall. In 1801, Archibald Stewart was installed, and in 1802, Archibald Gillis was ordained and installed. In December, 1808, John Robinson, Edward Riggs, Philip McEachron, and John Lester. In June, 1817, Alexander McDougall, Archibald Crawford, and Gordon Bull. In the spring of 1823, John McCoy. In the year 1828, John Beatty, and James Barkley. In the summer of 1831, Thomas McFadden, John Graham, George Harsha, and Anthony McKallor. In the winter of 1842, James Tilford, James Stevenson, John W. Flack, David Robertson, James B. Taylor, Archibald M. Rowan, Alexander P. Robinson, Edward Riggs, and Cornelius McEachron. On the 8th of April, 1866, John Armitage, David Hall, Dr. James Savage, James Stott, and William McMurray. On the 17th of May, 1879, Dr. John C. Sill, Dr. John Gilchrist, George Todd, Albert Williams, James R. McFadden, and William Doig.

Putnam.

It is believed that public religious services, under the auspices of the Associate Church, were first held in Putnam, or Hutton's Bush, as then called, in 1798; and the probabilities are that the Rev. Archibald Whyte was the preacher. He lived in Argyle without a charge, and was performing missionary labor under the direction of his Presbytery. A church was formally organized in 1803, at William Hutton's house, situated on the shore of Lake Champlain, about a half-mile east of the site of the present meeting house. Mr. Whyte and the Rev. Robert Laing officiated on this occasion. Mr. Laing belonged to the Chartiers Presbytery, but was now in Cambridge, as a commissioner to settle a local difficulty which had been twice to the Synod. The number of members recognized was about twenty, and they were all natives of Scotland. their first church edifice was of frame, twenty-four by thirty-

two feet on the ground, and was erected in 1806, although not entirely completed before 1817, and cost about three hundred and fifty dollars.

On the 31st of January, 1810, Putnam and West Hebron were united by Presbytery into a pastoral charge, and in April following, they gave a call to Mr. David French, who had been licensed by the Presbytery in the previous November. He declined the call, and settled in Mr. Laing's late charge at Buffalo, in Washington county, Pennsylvania. In August, 1819, the Rev. James Millar united with the Presbytery, and on the 13th of September, received a call from the congregation in Putnam, and was installed over it on the 4th of November. They promised him $400 annually, a free house and garden, firewood, and the keeping of a cow. Under his ministry the congregation grew, until the 14th of September, 1825, when a charge was preferred against him of a gross breach of the Seventh Precept of the Decalogue. The investigation was postponed until the 1st of the following February, when, at the request of the congregation, his pastoral relation was dissolved upon the ground that his usefulness there was ended. His case was referred to Synod, which at its meeting in October, 1826, found him guilty, and deposed him from the ministry. He was born, educated, and ordained in Scotland, came to this country in 1818, and first united with the Presbytery of Philadelphia. He was a man of good scholarship, affable manners, and undoubted ability as a preacher. His subsequent history is not known.

At a meeting of Presbytery, May 7th, 1828, a call was presented to the Rev. Alexander Gordon. He accepted, and was installed on the 2d of July. He resigned August 3d, 1842. He was born in Montrose, Scotland, in 1789; was educated at Edinburgh University; studied theology with Professor Paxton; was licensed June 25, 1817, and sailed four weeks afterward, in company with the Rev. Peter Bullions, for this country; was ordained, August 20, 1818, and installed in Guinston, York county, Pennsylvania. He resigned this charge October 20th, 1825. After leaving Putnam he became pastor at Johnstown, where he died from an attack of cholera mor-

bus, August 20th, 1845. He was a fair preacher, and rather a superior writer. He was of a melancholy temperament, and while at Guinston had a sunstroke, from the effects of which his nervous system never wholly recovered. He thus described the consequences: "Now, all my boldness left me, and a continual fear of losing my recollection, and of falling through my discourse, succeeded it. If I had to stand in a high pulpit, my giddiness and fear of falling into confusion increased. My distress in this way has, hundreds of times, been indescribable, and as often, upon mere human principles, insupportable. When the hour for commencing public worship was announced, it would make me quake from head to foot. I have often ascended the pulpit like one going to execution, and often could not hold up the Psalm book for trepidation; a strange face in the audience would fill me with confusion."

Unsuccessful calls were given October 8, 1844, to Jacob Fisher; in May 1846, to Alexander Story; and in January 1847, to Joseph D. Wolf. On the 21st of April, 1847, a call was given to the Rev. Isaac Law, which he accepted on the 7th of July, and was installed on the 7th of October. He remained here usefully and greatly beloved until his death, which took place January 28th, 1861. He was born in Salem, September 3d, 1815; was educated at Union College and Canonsburg Seminary; was licensed June 26th, 1840, and ordained January 27th, 1842. He spent several years as stated supply in Canada East. He was a fair preacher, a pleasant man, an industrious pastor, and an earnest and consistent christian. During his ministry in 1857, the present church edifice was built at an expense of about $5,000. A previous brick one had been built in 1838. At his death the congregation contained one hundred and twenty-five members.

On the 3d of February, 1862, a call was given to Mr. Thomas Lawrence, which was accepted, and on the first Sabbath of July he commenced his labors here, and was ordained and installed on the 8th of September. He resigned on the 18th of June, 1867, united with the Presbyterian Church, and is now a Professor in the Biddle Institute in North Carolina. He was reared in Allegheny City; was educated at the Western Uni-

versity and the Allegheny Seminary. When he left the membership numbered one hundred and thirty.

On the 4th of May, 1868, a call was given to Mr. Samuel Bigger, which he accepted. He entered upon his pastoral labors on the first Sabbath of July, and was ordained and installed on the 29th of September, and is still in charge. He was born at Bavington, Washington county, Pennsylvania, April 7th, 1842; was graduated at Westminster College; studied theology at Xenia and Monmouth; was licensed April 4th, 1866, by the Presbytery of Monmouth.

The town of Putnam is so hemmed in between Lake Champlain and Lake George that it never can become very populous, and there is no material for a very large expansion of the congregation. The population is moral and thrifty.

The ruling elders installed at the organization in 1803, were John Gourlie, William Shiell and Alexander McLachlan. In April, 1823, Adam Darling, John W. Graham and Robert Shiell were added. In June, 1835, Joseph Thompson and James Barnett. In January, 1848, John Gourlie, James Cummings, James McLaughlin, Robert Simpson and Joseph Thompson. On the 29th of April, 1852, William Anderson and Thomas Leidgerwood. On October 13th, 1864, John Lillie, and on the 25th of May, 1865, William C. Corbet. On the 6th of January, 1876, John Graham, William B. McLaughlin and John Simpson.

The deacons of the congregation, are John Hennesy, William Graham and Thomas Lillie, ordained and installed January 6th, 1876.

East Salem.

On the 6th of June, 1820, the families of the congregation of Cambridge which resided in the town of Salem, were at their own request erected by the Presbytery into an independent congregation, which organized as the "First Associate Congregation of Salem." The original members were Robert S. Law, Anna Law, John Law, Elizabeth Law, Thomas Law, Mary Law, Robert T. Law, John T. Law, Ephraim Edie, Jenette Edie, David French, Elizabeth French, Robert Irvine and wife,

William Fenwick, Jenette Fenwick, John Graham and wife, Mary McCulloch and Alexander Wright. In all twenty.

On the first Wednesday of March, 1825, they gave a call to Mr. James White, and although he had at the same time a call from South Argyle and another from Baltimore, both of which were more desirable, yet he accepted the one from Salem, and was ordained and installed on the 6th of the following July. His pastorate was short but very successful, and the memory of it lingers sweetly in the community until the present day. He died on the 13th of December, 1827, at the early age of thirty-three. He was born in Muthill, Perthshire, Scotland, in the year 1794. He was reared under the pastoral care of the Rev. Muckersie, the author of a well-known catechism; was graduated at Glasgow University; studied theology with Professor Paxton in Edinburgh, and was licensed in the spring of 1819, by the Presbytery of Sterling. His preaching was very popular, so that during the five years he remained in Scotland he received thirteen calls, one of which was from Dunfermline where Ralph Erskine had preached. He became dissatisfied with the union of 1820, and left the United Secession Church and joined the Paxton party. Soon afterward he sailed for this country and landed in New York in October, 1824. He was rather short and thick-set, with light complexion and light hair. In disposition he was amiable, unassuming, and benevolent; and in manners quiet and gentle. As a preacher he was gifted in no common degree. His sermons were written with great care, and in a style of uncommon grace and beauty, and were of a deep evangelical type; and were delivered in that simple, earnest, ever-beseeching manner that drew his audience to him by an irresistible influence. He had a marked predilection for the descriptive kind of preaching, and possessed remarkable graphic power. He infused into his characters so much life, and threw around them such a charm that the effect upon his audience was sometimes very great. After his death a volume of his sermons was published in this country and republished in Scotland.

During the winter of 1831 and '2, a call was made out for Mr. David Gordon, which he accepted, and was ordained and

installed on the 2d of May, 1732. Mr. Gordon was born in Montrose, in Scotland, and came to this country in 1817, in company with his brother, Alexander. He studied theology with Dr. Alexander Bullions, and was licensed by the Presbytery of Cambridge in June, 1830. He resigned his charge of East Salem on the 20th of June, 1843, and soon afterwards went as a missionary to the Island of Trinidad, to which he had been appointed by Synod. His missionary career was short, for on the 24th of December, 1844, he was taken ill of a fever, which ran its course rapidly, and he died on the 30th instant. His remains were interred on the 3d of January, 1845, in the rear of the mission church. The late Rev. Joseph Banks, who was with him at the time, said in a letter to the board: "Death appeared to him not only welcome but desirable. The desire to depart and be with Christ manifested itself in all that he said and did." Dr. Cooper says that "Mr. Gordon was an agreeable talker, always manifesting a disposition to engage in conversation and seasoning it to a very considerable degree with the spice of wit. As a preacher he never attained the reputation of his brother Alexander. His thoughts, however, were scriptural and edifying, methodically arranged, and clearly and earnestly expressed. In his delivery he lacked, to some degree, the graces of oratory."

On the 9th of May, 1844, a call was given to Mr. Jacob Fisher, which he declined. In November, 1845, another call was given to Mr. Samuel F. Morrow, which was also declined. On the 11th of February, 1847, they called Mr. David Wishart French, and he was ordained and installed on the 8th of September. Dr. French was the son of Rev. David French, of North Buffalo, Pennsylvania, and grandson of David French, one of the founders of this congregation. He was born in Washington county, Pennsylvania, May the 20th 1818; was graduated at Washington College; studied theology at Canonsburg; was licensed June the 16th, 1846, by the Chartiers Presbytery. He resigned his charge of this congregation on the 28th of March, 1855, and was soon afterward settled at Mercer, Pennsylvania, where he died suddenly on the 16th of March, 1875. He was held in high esteem, both as a man and as a minister.

In January, 1857, a call was given to Mr. John B. Dunn, which was declined. On the 7th of April, 1858, a call was given to the Rev. Hugh Brown, which was accepted, and he was installed on the 4th of the following May. Mr. Brown was born in Guiness, county Down, Ireland, May 6th, 1810; was graduated at Belfast College; studied theology in Glasgow, Scotland, and was licensed by the Glasgow Presbytery of Original Burgher Seceders; was transferred to the Presbytery of Belfast, and by it ordained over the congregation of Carryduff, and ministered for some time to a congregation in Spencerville, Canada West. He resigned the charge of East Salem on the 7th of May, 1867, and took a pastoral charge in the Presbyterian church from which he lately retired, having become totally blind, and now lives in a feeble condition within the bounds of this congregation.

On the 22d of June, 1869, Mr. J. B. Clapperton was ordained and installed. He was born at Cabin Hill, Delaware county; was graduated at Westminster College; studied theology at Allegheny, and was licensed in the spring of 1868 by the Delaware Presbytery. He resigned on the 8th of February, 1876, and is now pastor of Ryegate, Vermont. R. J. Cunningham, was born in West Deer township, Allegheny county, Pennsylvania, May 28, 1850; studied theology in Allegheny; was licensed May 11th, 1876, by the Allegheny Presbytery, and was ordained and installed, August the 23d, 1876, as pastor of this congregation and is still in charge.

This congregation was incorporated, December 3d, 1838, as the "First Associate Congregation of Salem." In 1822, they erected their first meeting house, one mile east of the village of Shushan, and in 1827, a convenient parsonage near the church. In 1848, they repaired and reseated their meeting house, and in 1879, they built a new and beautiful church edifice in the village of Shushan, mainly through the liberality of the Law family.

At the organization of the congregation in June, 1820, Thomas Law and James I. Robertson were ordained and installed as the first ruling elders. In March, 1826, William Dobbin and Andrew Martin were added. On the 6th of Sep-

tember, 1832, Robert T. Law and John T. Law. In October, 1845, John Dobbin. On the 12th of September, 1850, James Thompson. On the 2d of May, 1859, George McGeoch. On the 5th of June, 1859, William T. Foster. On the 5th of January, 1871, Andrew S. Foster. And in 1877, David Dobbin and John McCollum.

North Argyle.

At the time of the settlement of Mr. Miller in South Argyle, the families connected with that congregation, which resided in the northern part of the town, concluded that it would be better for themselves and for some of their neighbors who could not go so far, to provide the means of grace nearer home. Some of them had to travel from seven to ten miles every Sabbath. They petitioned Presbytery in the winter of 1829, for a separate organization, to centre at the village of North Argyle. This was granted, and Mr. Miller presided at an organization in the summer of 1830, and Mr. White and others supplied them pretty steadily for the next year. They were not many in numbers, only thirty-two members, but they were generally farmers in comfortable circumstances; and Mr. Daniel Stevenson offered to pay one-half the salary and other expenses. This he did during the remainder of his life, a period of some twenty years.

In the early autumn of 1831, a call was given to the Rev. Duncan Stalker, which he accepted, and was installed during the following November. Mr. Stalker was born in Comrie, Perthshire, Scotland, in 1783; was licensed August the 6th, 1805, by the Associate (Antiburgher) Presbytery of Perth; was ordained and installed in December 1807, at Peebles. Here he remained for over twenty years, and in 1830, came to the United States. He supplied the newly formed Second Associate Congregation in New York city, for a season before settling in North Argyle. His ministry here was successful; the congregation grew slowly, but steadily and substantially. He was a fellow-student with Dr. Alex. Bullions in Scotland, and renewed his friendship with him here; became involved in his troubles and was deposed with him on the 12th of April, 1838,

but as he had previously declined the jurisdiction of the Presbytery and withdrawn, he paid no attention to the act. He and his congregation, with a few exceptions, adhered to the new Presbytery, known after the re-union of 1854, as the Second Associate Presbytery of Cambridge.

In 1851, Mr. Stalker was thrown aside from the duties of the ministry by an attack of paralysis, from which he never recovered. In June, 1852, he resigned his pastoral charge, and died on the 5th of December, 1853. He was an instructive, but by no means popular, preacher. He was emphatically a good man, full of faith and devoted to the Master's work, and his latter end was peace. Shortly before his death, he stated to the writer that he felt nothing of that rapture which some professed to feel, but that his faith and hope were clear, and that his mind was calm and at peace, without either fear or ecstacy.

In the spring of 1853, a call was given to Mr. William E. Henning, which resulted in his ordination and installation in June, and he is still in charge. Mr. Henning was born in the county of Armagh, in Ireland, in December, 1824, and was graduated in both his literary and theological course in the College at Belfast; he was licensed by the Presbytery of Newry in 1851, and came to the United States in November, 1852. He was ordained by and remained under the care of the Second Presbytery of Cambridge, but in 1855, he invited Mr. Shortt of Cambridge, a friend of his early youth, to preach for him on a Thursday before his communion. Soon after this Mr. David G. Bullions asked Mr. Henning to assist him, but his father demurred and expressed his displeasure from the pulpit, charging that Mr. Henning had violated his ordination vows by taking a minister of another denomination into his pulpit to preach. This gave offence to North Argyle, and the congregation there with its pastor applied in January, 1856, to the first Presbytery of Cambridge for admission. This was granted, but it left the Second Presbytery without a working membership; so that Synod at its next meeting consolidated the two Presbyteries.

The present pastorate has been decidedly successful, and accessions have been had at nearly, if not every, communion sea-

son, and in 1867, and again in 1875, there was a special outpouring of the Spirit, when as high as forty-one united at a time. The present membership is two hundred and forty-four.

In 1830 they built their first meeting house upon the site still occupied. This was enlarged and remodeled in 1846. The present edifice was erected in 1866, is forty-five by seventy-two feet upon the ground, cost eleven thousand dollars, and was paid for by the congregation. In 1833 they built a comfortable parsonage, convenient to the church, with an acre of land attached.

The following persons have served in the eldership: At the organization in 1830, Robert Robertson, George Lendrum and John Stevenson were installed. In April, 1832, Nicholas Robertson and William Walsh were added. In 1835, Walter Edgar, Benjamin Skellie and John Small. On the 1st of October, 1853, William Doig, Robert McGeoch, David McDougall and Peter McEachron. In 1875, John McGeoch, William Skellie, Daniel McGowan and Samuel Guthrie.

East Greenwich.

On the 9th of May, 1849, there was presented to the Cambridge Presbytery "A petition from a number of members of the Associate Church residing in and near East Greenwich, for the erection of a new congregation in that vicinity." This was followed by "A remonstrance from the congregation of Argyle against erecting a congregation in Greenwich." "After hearing the Commissioners, Messrs. George Small and William McNeil, in favor of it, and Mr. John Bishop, from Argyle, in opposition, the Presbytery unanimously granted the petition, and resolved that the new congregation be called the Associate Congregation of East Greenwich." On the 30th of May Mr. French, according to Presbyterial appointment, preached in East Greenwich, made out a roll of members, and presided at an election of elders. On the 30th of August he preached here again and ordained Robert Telford and installed him and Messrs. S. Dobbin and W. McNeil, who had been ordained elsewhere. There were fifty-four members at the organization.

On the 5th of February, 1850, the Session of the Hebron congregation petitioned Presbytery to establish "a boundary

line between the congregations of Hebron and East Greenwich." Presbytery resolved not to grant the petition, and Mr. Reid, of Hebron, entered his dissent.

On the 21st of February, 1850, a call was given to Mr. Joseph McKirahan, and he was ordained and installed on the 23d of the following April. On the 24th of May, 1854, he resigned and moved to the west. Mr. McKirahan was born August 12, 1812, near St. Clairsville, Ohio; was graduated at Franklin College; studied theology at Canonsburg, and was licensed by the Presbytery of Muskingum in 1846. He died without charge at Glencoe, Ohio, on the 19th of November, 1873. He became so crippled with rheumatism as to be scarcely able to move.

In April, 1857, a call was given to Mr. John B. Dunn, and he was ordained and installed on the 12th of the following November. Because of continued ill health he resigned his charge on the 24th of September, 1861, and died on the 3d of the succeeding February. Mr. Dunn was born in Delaware county, March 17, 1832; was graduated at Jefferson College and studied theology at Canonsburg and Xenia, and was licensed in the spring of 1856 by the Presbytery of Albany. He was a very respectable preacher, was kind and gentle in disposition, and was humble and consistent in all his ways. His ministry was short, but it was devoted, earnest and successful.

In June, 1862, a call was given to Mr. D. M. Ure, which he declined. Another call was given in April, 1863, to Mr. T. J. Wilson, which was also declined. Mr. James M. Orr, was called in October of the same year, and was ordained and installed on the 10th of March, 1864. This pastorate was very brief, for he died on the 18th of April, 1865. Mr. Orr was the grandson of the Rev. Alexander Porter, and was born on the 31st of March, 1838, near Fairhaven, Preble county, Ohio; was graduated at the Miami University; studied theology at the Allegheny Seminary and was licensed on the 1st of April, 1862, by the First Presbytery of Ohio. The pastor under whom he was reared testified that "he had a most amiable and gentle disposition, and as a preacher excelled in the beauty and chasteness of style, rather than in vigor."

On the 2d of January, 1866, this congregation called Mr. W. M. Richie, but he declined; they then called Mr. A. G. King, on the 8th of October, 1867, and he too declined. William R. Gladstone was called on the 5th of May, 1868, and was ordained and installed on the 8th of the following September. After a pleasant pastorate his health failed, and he resigned on the 2d of January, 1877, and died on the 13th of the following month He was born in Andes, New York, on the 4th of March, 1840; was graduated at Monmouth, Illinois; studied theology at Allegheny, and was licensed in April, 1866, by the Delaware Presbytery. The Rev. George T. Galbraith, was called on the 8th of May, 1877, and was installed on the 27th of June. Mr. Galbraith was born in Barnet, Vermont; was graduated at Dartmouth College, New Hampshire; studied theology at Newburgh; was licensed April 15th, 1874, by the Presbytery of Vermont; was ordained and installed as pastor of the 127th street congregation in New York, September 21st, 1875, by the First Presbytery of New York.

Immediately after the organization of the congregation, they began the erection of a church edifice, and commenced holding public services in it in December of the same year. In due time a comfortable parsonage property was provided.

Samuel Dobbin and William McNeill, previously ordained in South Argyle, were installed at the complete organization of the church on the 30th of August, 1849. Robert Telford was ordained and installed on the same day. On the 6th of March, 1851, Alexander Small and Andrew Randles were added. On the 24th of November, 1859, John Beveridge, John Arnott and James Harper. On the 25th of March, 1869, Nelson Keefer, John Maxwell, Robert Maxwell and Archibald Lendrum. On the 1st of February, 1877, John Cowan, John McGeoch, James McMorris and James Small.

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